An ACCOUNT

Of Many

Remarkable PASSAGES

Of the LIFE of

Oliver Sanſom

SHEWING,

His Convincement of the Truth, and the Exerciſes, Tryals and Sufferings which came upon him for his Obedience thereunto:

Alſo Relating ſome of his Travels and Labour in the Work of the Miniſtry, for turning People from Darkneſs, to Light, *&c.*

Ye ſee your Calling Brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh things of the world, to confound the wiſe, and the weak things to confound the mighty, and baſe things of the world, and things which are deſpiſed hath God choſen; yea and things which are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence, 1 Cor. 1. 26, 27, 28, 29.

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Philip Locket
His Book December
the 25 1714



Phillip
Locket

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From the Monthly Meeting at Charlow *in the Vale, in* Berkſhire, *the* 12th *of the* 3d *Month*, 1710. *Concerning our Ancient and Beloved Brother, and Servant of Chriſt*, Oliver Sanſom.

IT lives in our Hearts to give forth the following Teſtimony, from an Experimental Knowledge of him, and his faithful Labours of Love, that his Miniſtry was plain, and prevalent, and in the Power and Demonſtration of the Spirit; and he was not only a Preacher up of Love and Good Works, but practiced them; and was one, of whom it may be truly ſaid, with reſpect to his readineſs, freely to impart of his outward Subſtance to the Poor and Needy, as it was ſaid of the merciful Man, *He diſperſeth abroad, he giveth to the Poor, his Righteouſneſs endureth for ever*, Pſal. 112. *ver.* 9.

And his Teſtimony was againſt all the Polutions of the World, againſt all Pride,

and the vain Faſhions and Cuſtoms there-of; and he Laboured that Truth might be in Dominion amongſt us; and that ſuch who profeſs'd it, might proſper and grow therein, according to the Gift and Grace of God beſtowed upon them; and we can truly ſay, he was very Service-able both in his Miniſtry, and the other Services of the Church of Chriſt, and was preſerved even to a good old Age, in an Holy Life, and Exemplary Con-verſation unto Death.

He was a good Husband, Maſter, and Neighbour, and a Serviceable Inſtrument in the hand of the Lord, for turning many from Darkneſs to Light, and from the Power of Satan unto God, and for the convincing, converting and confirming them in the Faith of the Goſpel; and his Memorial lives, and he is gathered as a ſhock of Wheat in its Seaſon.

He was mindful to Entertain Stran-gers, to Viſit the Priſoners, that Suffer'd for Chriſt's ſake, Simpathiz'd with the Afflicted, and was Careful over the Wi-dows, and Fatherleſs.

He Admoniſh'd the diſorderly Walk-ers, and Labour'd with them, and Back-ſliders, to bring them to Repentance, and amendment of Life.

And

And altho' its our Loſs to part with him, it's to his Gain; and the full perſwaſion thereof, mixeth our Sorrow with Joy, being fully ſatisfied he hath his part in the Kingdom of God, and is Crown'd with Imortality, and Eternal Life, and hath left us a good Example (which we hope will not be forgotten by us) to keep to that Power that wrought ſo effectualy in him, that we who are left behind, may truſt in the Lord, and faithfully obey him, who is the Fountain of all our Mercies, that we may anſwer his great Love in Viſiting of us, both Immediately, and Inſtrumentally, to perſevere in well-doing, and be Followers of our Deceaſed Friend, as he was a follower of Chriſt, unto the End.

Thus we have given this ſhort Teſtimony for the Glory of God, the Magnifying of his living Power, which through Chriſt Jeſus, was reveaſed and manifeſted in this our Friend, Elder, and Brother in the Truth: Who Departed this Life, the 23*d* of the 2*d* Month, 1710. and was Buried the 26*th* following, in Friends Burying-Ground at *Abington*; being Accompanied with many Friends, and Faithful Teſtimonies were then borne to the Truth.

Sign'd in behalf of the ſaid Meeting, by us,

Thomas Withers, *Robert Withers*, *Adam Lawrence*, *William Orpwood*, *Daniel Bunce*, Jun. *Jerem. Harman*.

We whoſe Names are hereunto Subſcribed, have Unity with our Friends of the Monthly-Meeting of *Charlow* in the foregoing Teſtimony, concerning our dear and well-beloved Friend and Brother, *Oliver Sanſom*; and becauſe it is very well and particularly ſet forth, we need here ſay no more for brevity ſake, concerning him.

From our Monthly-Meeting at *Reading*, in the County of *Berks*, the 1ſt of the 6th Month, 1710.

John Buy, Senior, *William Lamboll*, Sen. *Daniel Bullock*, *John Thorn*, *John Reaſon*, *William Penn*, *William Lawrance*, *Richard Hoskin*, *Joſhua Cheſterman*.

☞ *N. B.* William Cooper, Mary Cooper, Sarah Withers, *and* Elizabeth Vokins, Daniel Flaxney, *and* Oliver Sanſom *Junior*, *having given diſtinct Teſtimonies concerning the ſaid* Oliver Sanſom, *the Subſtance whereof being included in the foregoing, the ſaid particular Teſtimonies therefore are not thought needful to be Printed.*

The

The TESTIMONY *of* Oxford *Friends concerning* Oliver Sanſom.

IN the Remembrance of our dear Friend deceaſed, whoſe Memory remains ſweet to us; we have this to ſay of him, our Meeting being often viſited by him: He had a tender Care for the proſperity of Truth in this Place, as well as at *Abington*, the Place of his Abode; where, with his Teſtimony for the Truth, his Life and Converſation was altogether conſiſtent, which gave him an acceptable Character, not only amongſt Friends, but other Sober People alſo; and when he was concerned to viſit us at our Meeting in *Oxford*, and had any thing given him from the Lord to declare, he was ſupported to clear himſelf, and in his Teſtimony took little notice of the Rude Behaviour of the Scholars; but after the Meeting would ſay, he had not ſeen the like in any Place (eſpecially at our Burials) and bemoaned our Exerciſe, yet he would often ſit down with us to wait on the Lord; and we cannot

cannot forget his Labours of Love among us, and in our County, and have great ſatisfaction of his well-being with the Lord; and though our Loſs be his Gain, yet the Loſs of Holy Men found in Doctrine, and clean in Example, is very great, and except the ſucceeding Generation have a ſenſe of the Loſs of ſuch Men as Fear and Serve God in their Age, it cannot be expected their Services ſhould be ſupply'd by them; which that it may be ſo, is, and ſhall be our deſires to the Lord:

Sign'd in Behalf of the Meeting at *Oxford*, the 21ſt of the 3d Month, 1710. *per Tho: Nickolls*, Jun.

Thomas Ellwood's *Teſtimony Concerning* Oliver Sanſom.

THat the Righteous ſhall be had in everlaſting Remembrance, we are aſſured by the Royal *Pſalmiſt* (*Pſal.* 112. 6.) And that the Memory of the Juſt is Bleſſed, we are told by his Wiſe Son, *Proverbs* 10. 7. The Truth of which is confirmed to us by our own Obſervation and Experience. For from the Beginning of the World, ſo far as the Holy Records

Records reach, the Righteous of all Ages, whoſe Names are therein mentioned, are to this day had in remembrance, and their Memory is ſtill ſweet and bleſſed among us, tho' but briefly touch'd in the Holy Text. *Enoch*, 'tis ſaid, *walked with God*, *Gen.* 5. 24. That's a ſhort but full Remembrance of him. The like we read of *Noah*, *Gen.* 6. 9. *He was a juſt, and an upright Man: and walked with God. Job was an upright and perfect Man; one that feared God, and eſchewed evil*, Chap. 1. 1. for which he is ſtill had in Remembrance by the Righteous, and his Memory is precious to this day.

The like (without drawing any Compariſon) may be truly ſaid of our dear deceaſed Friend and Brother, *Oliver Sanſom*; That he was a juſt and an upright Man, one that truly feared God, and warily eſchewed Evil; whoſe Life, Labours, Travels, and Sufferings, are briefly recited in the following Sheets.

Though he came later into the Lord's Vineyard, than many others; yet, from the time that he did come in, he came not behind many others, for painful Diligence, and watchful Induſtry, in the Work he was called to.

For the laſt Twenty Years, or more, of his Life, I knew him well, and converſed

verſed with him often, either Perſonaly, or by Writing. And from the Knowledge I thus had of him, and the ſenſe which dwells upon my Spirit concerning him, I have this Teſtimony to bear, in a few words of him, and to his honeſt and innocent Life, That he was a good Steward of his Maſter's Treaſures, a faithful Diſpenſer of the Divine Myſteries committed to him: An Inward and Heavenly-minded-Man, more in Subſtance than in Shew; Greater in Power, than in Expreſſion; a Man of a Meek and Quiet Spirit; yet full of Zeal; but that ſo well tempered with, and governed by Knowledge, that it tended to the Good of all, not Hurt of any. Adorned he was with Humility, Temperance and Self-denial, Valiant in the Lamb's War, and Bold in Defence of the Truth: Patient in Suffering for the Truth; through which he obtain'd the Victory; ſo adicted he was and wholy given up to the Service and Promotion of Truth, that he ſpared not on all good Occaſions, to ſpend, as well as to be ſpent therein; contracting his own private Expences, and rather ſtraitning himſelf, that (his outward Eſtate not being great) he might be able the more freely to lay forth himſelf, and it, in Publick Services for Truth, and Friends.

The

The Lord ſend forth more ſuch faithful Labourers, into his Vineyard, and ſupport and bleſs them in their Labours therein, till their Work be finiſhed, as he did him: Of whom, in a word, it may be truly ſaid; He lived and died a Servant of the Lord.

Tho. Ellwood.

The Teſtimony of Jane Sanſom, *Concerning her dearly beloved Husband,* Oliver Sanſom.

THIS Teſtimony I have to give forth Concerning my dear Husband, whom the Lord in his great Mercy was pleaſed to give me, which I can truly ſay was a great Bleſſing from the Lord to me, for he was convinced of the bleſſed Truth before me, and very helpful to me in my Convincement, and always very careful for my Proſperity in it; ſo that the Loſs of him is very great, and a trying Exerciſe to me. But having had ſuch a Pattern before me as my dear Husband was, in Meekneſs and Humility, engages me to ſubmit to the Will of the Lord, which I find is moſt acceptable to him, and moſt profitable to me; for the

Lord

Lord gives, and he takes away; and I may ſay with one of Old, Bleſſed be his Name, in that he was pleaſed to ſpare my dear Husband ſo long with me, as he did, to be a Comfort to me, and to be Serviceable in that Work which the Lord in his Mercy had called him to. I can truly ſay, that I never ſaw him caſt down at any Suffering that he met with for the Teſtimony of Jeſus; but was borne up in the Heavenly Patience, which is a great Comfort to me now, although he be taken from me, yet his tender Counſel and good Example lives with me.

So having given forth this ſhort Teſtimony for the Glory of God, and for the Encouragement of the Faithful to truſt in the Lord alone, who raiſeth up Inſtruments for his own Work, and takes them away in his own time; this I can ſay to the Praiſe of the Lord, that my dear Husband was preſerved to the laſt, in all his Ilneſs, in the Heavenly Patience.

Jane Sanſom.

AN ACCOUNT Of many REMARKABLE PASSAGES Of the LIFE of *Oliver Sanſom.*

BEFORE I come to ſpeak particularly of the Dealings of the Lord with me, and the various Exerciſes he led me through, after he had brought me to the Knowledge of his Saving Truth; I think it neceſſary to give the Reader a brief Account, what my Condition was in the World, and how it was with me, before I was called into the Service of the Lord.

I was Born at *Beedon* in *Berkſhire*, on the Eighth Day of the Seventh Month (called *September*) in the Year One Thouſand Six Hundred Thirty and Six; and was Baptized (as it is called) on the Fourteenth Day of the ſame Month, as the Pariſh Regiſter there relates.

My Father's Name was *John Sanſom*, and my Mother's *Elizabeth*. They were Honeſt; but of ſmall Subſtance in the World at the firſt: But in proceſs of time the Lord was pleaſed to bleſs them with an Increaſe pretty conſiderable; whereby they were enabled to live handſomly and comfortably, and to bring up their Children in ſome degree of Learning anſwerable to their Condition. When I was about Six Years of Age, I was put to School to a Woman, to learn to Read, who finding me not unapt to Learn, forwarded me ſo well, that in about four Months time, I could read a Chapter in the Bible pretty readily. After I was Seven Years of Age, my Father ſent me to Board at a Siſters of his at *Charney*, to learn Latin and Writing; where I remained until I was Ten Years of Age: and in that time learn'd more than I retained.

From thence I was removed to another School; but ſtay'd not long there, my Father having Occaſion to take me Home, to keep his Book, and look after what I was capable of in his Buſineſs; which was Dealing in Timber and Wood.

My Parents were of the Church of *England*; and being themſelves religiouſly inclined, they would often give good Counſel to us their Children (for I had one Brother and two Siſters:) and they did teach us,

us, in their Way, to Pray to God, and to avoid Evil Company, and the like.

Now being thus bred up in a Sober way, and in a religious Awe to God, it pleaſed him to viſit me in my tender Years; and he raiſed Deſires often in me after Heavenly Things: So that even in my Childhood, and more in my Youth, there was a Fear in my Heart of offending the Lord; and I was reſtrained from running into the Follies and Vanities, which I obſerved many others delighted in: But I did not then know that Power, which reſtrained, and preſerved me; and which inclined my Mind after the Lord.

I took great delight alſo, even in my tender Years) in reading the Holy Scriptures, and other godly Books which I met with; and to hear Sermons, from ſuch as were accounted the beſt Preachers, in that Day. And with much Diligence did I attend on their Doctrine; with earneſt Cries in my Heart to the Lord, that he would ſatisfie my Soul: For there was ſuch an Hunger begotten in me after the Lord, as could not be ſatisfied by any of the Wiſdom or Invention of Man; altho' at ſometimes my Heart was ſomewhat broken and tendered, and I was affected, when I heard the Sound of Words from ſome Preachers. For the Lord was pleaſed to viſit my Soul, as I was waiting on him, and yearning

after him, even in thoſe Aſſemblies at that Day: but I did not know him, neither did I think he was to be known within in my own Heart. So I greatly miſtook, and thought it had been the Preacher's words that reached me, and affected me; and from thence I had the greater Eſteem for ſuch Men. But alas! when I came to lay down my Head at Night, my Sorrow returned, and my want of true Satisfaction ſtill continued: though much of that which I had heard, when I was ſo affected, my Memory ſtill retained. But he that tendered me was withdrawn: and I knew not where to find him, nor where to ſeek after him.

In this ſo great Diſtreſs have I cried many times to the Lord, that he would vouchſafe to ſhew me the Way in which I ſhould go; and make known his Truth certainly to me, that I might but be ſatisfied that it was the right Way, and the real Truth indeed: and I would gladly walk and live in it; whatſoever I ſuffered for it. But the Enemy beſet me ſo ſorely with his Temptations, to overthrow (if he could) my Faith and Hope in the Lord, and was ſuffered ſometimes to prevail ſo far upon me, that I was ſometimes even almoſt ready to faint in my Mind, and to reckon my ſelf to be but a Caſt-away; doubting that there was no ground of Hope for me: but that I was even as one

Cut

Cut off, and decreed for Reprobation; and could have no Part nor Lot in the Land of the Living. Thus for many a Day did my poor Soul travel under a ſad and diſtreſſed State (which none but the Lord is Witneſs of,) till I was come to about the One and twentieth Year of my Age.

And then, in the Year 1657. I was invited to a Meeting of the People, called *Quakers*; whither I went, and there heard one of them declare the Truth. And he teſtified of, and directed to that very Thing, which I ſo greatly wanted, the Inward Principle, the Light within, ſhining in the Heart, and diſcovering the Darkneſs there. Which when I had heard, I came to be fully convinced, and ſatisfied in my ſelf, that that was the Truth, and the Way of God; which was matter of great Joy and Comfort to me: for now I hoped to go forward, and to walk in it, without any Obſtruction.

But alas! The Enemy now beſtir'd himſelf, to throw Blocks in my way, to hinder me from being obedient to the Conviction I had received; and through his working there appeared to me ſo many and great Impediments on every hand, (more eſpecially from my Parents, and thoſe altogether unexpected) that they prevailed over me, and ſtopt me from going on: So that, for fear of Offending, or too

much diſpleaſing my Father, I ſubmitted to go to the Publick Worſhip again, to hear the Prieſts as before; and ſo inſtead of going forward, I went backward. Yet had this reſerve ſtill in my Mind, to quiet my Mind with, That if ever I came to be at Liberty, from under the Government of my Parents, I would walk in the Way of Truth: And indeed, I uſed Endeavors to get abroad into Service, that I might have been more at Liberty, and at my own diſpoſe as to Religion; but I could not.

Thus, through the Subtilty of the Enemy, I was prevailed upon to give way to Reaſoning, and fleſhly Eaſe; and to fly the preſent Croſs; which I ſhould have taken up: So that, what by Perſwaſions, and what by Commands, from them whom I thought I was bound to obey (as I was indeed, in all things of a Civil Nature, though not in Matters of Religion and Conſcience.) I yielded to go again to that Worſhip, which I was diſſatisfied with.

But for my Diſobedience herein, Trouble from the Lord came upon me, and his righteous Judgments purſu'd me cloſe; which brought Sorrow & Sadneſs upon me: which my Parents obſerving, and fearing leſt I ſhould become Melancholly, gave not only Liberty, but Incouragement to me, to follow the Pleaſures of the World; and put me on, to aſſociate my ſelf with wild Young-

Young-men, at their vain Sports and Paſtimes, as Ringing, Dancing, and the like. And I, having, through my Diſobedience, loſt my Strength before, was eaſily drawn to make tryal of Madneſs and Folly: ſo that in a ſhort time I became much worſe, and more looſe than ever I was before; even as it were unſenſible, and altogether unconcerned for my poor Soul.

Thus I continued, and went on in a vain Converſation, making Merry over the Witneſs; and ſeeking Peace in worldly Pleaſures, until the Year 1661. At which time it pleaſed the Lord to viſit me with ſore Sickneſs and Lameneſs together, which brought me near unto Death. And this was the great loving Kindneſs, and Mercy of the Lord to me: for in that time of Weakneſs and Diſtreſs, under which I lay for many Months, the Lord was very good unto me, both in his Judgments, and alſo in his infinite Love and tender Mercy. And in this great Diſtreſs, which for a Purpoſe of good unto me, he ſuffered to come upon me, I cryed unto him, beſeeching him to raiſe me up again, that I might praiſe his Name, and become as a Monument of his Mercy in my Day and Generation. And the Lord was pleaſed to hear my Cry, and did grant my Requeſt, and reſtored me again to Health: for which I gave hearty Thanks unto him,

and praiſed his bleſſed Name, and did often ſeek him in ſecret; but, through the Workings of the Enemy upon the weak part in me, I could not as yet Confeſs him openly. Yet I abſtained from my former vain Courſes, and was much reformed in my Converſation.

While thus I walked, ſomewhat like *Nicodemus*, having a ſecret Love and Regard to the Lord in my Heart; but not daring, through Weakneſs and Fear, to follow him in an open Profeſſion of his Truth: I altered my Condition in the World by Marriage; taking to Wife *Jane Bunce*, Daughter of *Thomas Bunce* of *Charney* in the County of *Berks*, who was of a good Yeomanry Family, and had been brought up in a ſober and ſuitable way of Education. Yet did not my Marriage make any Alteration in my outward Behaviour; but I walked, as before, in great Seriouſneſs of Mind, and ſpent much time in Reading good Books, the Holy Scriptures more eſpecially: with which my Wife, and her Relations, as well as my own, were greatly affected. But ſtill I concealed my Judgment; not openly in any part denying the Worſhip which was wrong: nor ſtanding up in a Teſtimony for that, which I was ſatisfied was the right.

Not long after I was married, it ſo fell out, or was ſo ordered, that upon Occaſion

ſion of outward Buſineſs, which I was then in, I was much alone; my Wife, for conveniency-ſake, and at her Father's Requeſt, continuing with him: yet all in much Love, and with mutual Satisfaction.

That ſolitary Seaſon the Lord made precious to me, and of great Advantage: for I had gotten a Book, which was written by *Iſaac Pennington*, the Title whereof was, *The Way of Life and Death made Manifeſt, and ſet before Men*, &c. That Book was of great Service to me; the Lord at that time viſiting me afreſh, and opening my Heart, and clearing my Underſtanding: ſo that I plainly ſaw how I had been enſnared, and prevailed upon, by the Enemy of my Soul, to fly the Croſs; which was to be taken up by all, that would walk in the Way of Life. And hereupon, fervent Deſires were raiſed again in me, and earneſt Cries were poured forth to the Lord; that he would be graciouſly pleaſed to Pardon what had been amiſs, and to Forgive and paſs by my great Tranſgreſſion, in having ſo long diſobeyed him: and in great Humility and Fear I promiſed, that if he would be pleaſed to afford me the Aſſiſtance of his good Spirit, I would henceforward give up, and forſake all to follow him.

O the Riches of the Goodneſs, and Mercy, and Long-ſuffering of my tender

God! Surely, I have great cauſe to admire his wonderful Patience, and long forbearance, in waiting to be gracious to me, and in ſeeking to recover me. O let this be recorded, that it may remain to future Generations, as a thankful Remembrance, and Memorial of his admirable Mercy; and as an humble Acknowledgment of his unſpeakable Loving Kindneſs, and Goodneſs, and Truth; which he hath manifeſted and extended unto me, who had been ſo extremely fooliſh, and diſobedient!

Now had I lingred ſo long, that the Times were grown more Stormy and Tempeſtuous than before; which made it ſeem more difficult, and hazardous than it would have been, had I been faithful, and anſwered the Requirings of the Lord, when firſt he reached unto me. And had I now looked out again, to conſult with Fleſh and Blood, I might have found Diſcouragements enough: for my way ſeemed as it were quite hedged up, even as with ſharp Thorns: But through the tender love of the Lord, who made the Valley of *Achor* as a Door of Hope to me, I was ſtrengthened, and enabled to give up in his Power, who had now at length made me willing to indure the Croſs; and with earneſt Cries I beſought him to be with me, and to lead me in the Way he would have me to walk in, and ſtrengthen me to fol-

follow him fully therein unto the End.

And now, Perſecution coming faſt on, and many Friends being in Priſon, and Sufferings growing ſharp and great in moſt places; I could no longer keep back, or conceal my ſelf: but a Neceſſity came upon me to come forth, and ſhew my ſelf, and take my Part and Lot with the Sufferers, that ſuffered for Righteouſneſs ſake. Thus were the Bonds and Sufferings of Faithful Friends made a Means to confirm, and embolden me to Profeſs the Truth, and right Way of the Lord.

Then towards the latter End of the Year 1663, I went with my Wife to dwell at a place called *Boxford*, near *Newbery* in *Berkſhire*; where I had ſome Eſtate, in Copyhold Lands, given me by my Father. And I went diligently to Friends Meetings: but my Wife continued for a time to go to the Prieſt's Worſhip. And I had earneſt Deſires and Breathings to the Lord for my Wife, that ſhe might be gained, and brought to the Knowledge of the Truth: In order whereunto, I did not only my ſelf walk in much Love and Tenderneſs towards her: but did often prevail with miniſtring Friends to Lodge at my Houſe; that ſhe might have opportunity to obſerve their grave and weighty Deportment, and godly Converſation, and to Confer with them about the Things of God. And

the

the Lord was pleaſed to hear my Prayers on her behalf, and to bleſs the Endeavours which were uſed for her: ſo that after ſome time, ſhe came to be Convinced alſo, and publickly to own the Truth; and deny the Prieſt, and his Worſhip.

But before that, the Prieſt of the Place, whoſe Name was *James Anderton*, being my near Neighbour, did beſtir himſelf to have prevailed over me; firſt uſing Flattery, to have drawn me: and when he ſaw that would not do, then fell to rough and forcible ways, to have driven me from the Truth; that he might have gained me to himſelf. The firſt Attempt he made upon me was, as we happened to Ride in Company together towards *Newbery*. He then falling into Diſcourſe with me, deſired to know of me the Reaſon, Why I came not to Church? I told him, my Reaſon was, Becauſe his Church and Miniſtry was not according to the Church of Chriſt in the Primitive Times: and ſeeing I could not, for that Reaſon, come to it in Sincerity; I would not come to it in Hypocriſie. He replied, That he did not deſire any to come to hear him, but thoſe that came in Sincerity. Then he deſired to know, In what Particulars I differed from him; whether in his Preaching, or in Baptiſm, or about any of the Ceremonies then uſed in the Church? I told him, I could not own

own him in any thing of his Miniſtry; neither in his Call to it, nor in any of his Practices in it.

This put him upon vindicating his Call. In doing which, he uſed many words, Comparing it with the Call of the Miniſters of Chriſt in the Primitive Times. For (ſaid he) there was then Faſting and Praying, and Laying on of Hands: And the like (added he) are uſed now in the Church of *England*. But yet he could not ſay that any of them (with all their Faſting, Praying and Laying on of Hands) had received the Holy Ghoſt; as the Miniſters of Chriſt, in the Primitive Times, did. Then he ran into many Words and Queſtions, concerning the Ten Commandments, and the Sabbath, and other things; provoking me to ſpeak of many things, and ſeeking by Subtilty to betray my Innocency, ſo long as we rode together. And at parting he uſed many ſmooth Expreſſions, intreating me to come to his Houſe, that we might have ſome farther Talk together: and he proteſted, that he would be as willing to be Convinced by me, if he were in an Error, as he deſired I ſhould be Convinced by him, if he found me in an Error. I told him, I ſhould conſider of it: and ſo we parted. But when I came afterwards deliberately to conſider, and ſeriouſly to weigh the Matter; knowing him to be a

Man

Man that abounded in words, and was verſed in ſubtil circumventing Arguments, I was not free to go to him, to diſcourſe with him by my ſelf alone in Private; but thought it beſt (and likely to be of more advantage to the Truth, and more conducing to the good of others) to get ſome Friend to come, and diſpute with him openly. In order whereunto I ſent him a few Lines; a Copy whereof here followeth.

James Anderton,

'SEeing thy Words and Carriage hath 'appeared Mild, and temperate to-'wards me (as it ought to do) in ma-'nifeſting an earneſt Deſire, in a neigh-'bourly way and friendly manner, to have 'a Meeting, for the clearing of Truth, and 'thy own and others Satisfaction, who are '(as thou ſaid'ſt) offended with me, for 'abſenting from thy Publick Worſhip: 'and thou ſaid'ſt farther, that thou wouldſt 'as willingly be Convinced by me, if thou 'waſt in an Error, as thou deſiredſt to 'Convince me, if thou didſt find me in 'an Error; And that thou wouldſt have 'none come to hear thee, but thoſe that 'could come in Sincerity. Or words to 'the like Effect. Now if thou wilt ſtand 'to thy words in fair and open Diſpute, 'and admit of Tryal of thee, and thy

'Ways,

'Ways, Worſhip and Miniſtry, by and ac-
'cording to the Scriptures of the Old and
'New Teſtament: Some of us, that hold
'forth the Truth that we Profeſs, will
'admit of the like Tryal, in any or every
'part of our Religion. Provided that we
'may proceed in Meekneſs and Humility,
'in order for the clearing of Truth, and
'the Satisfaction of the People, eſpecially
'thoſe that have taken Offence: So that
'the Kingdom of the Lamb may be en-
'larged, and the God of Truth glorified;
'which is the Prayer, Scope, and Deſire of
'me, who am

A Friend to all that love the Lord Jeſus Chriſt in Sincerity, called

The 21ſt of the 12th Month, 1663.

OLIVER SANSOM.

When the Prieſt had received and read this Letter, he ſent me word by the Meſſenger that carried it to him, That he would not have any Publick Meeting, becauſe it was contrary to the Law: but if I would meet him in Private, with one Friend or two more, he ſhould be willing to it; and either we might come to his Houſe, or he would come to mine, when I would appoint.

But, notwithſtanding all his ſmooth Pretences, he ſoon after went to a Juſtice of the

the Peace, who was called Sir *Thomas Dolman*, and complained of me to him: who thereupon immediately ſent his Warrant for me, to appear at a Petit Seſſions to be holden at *Speenhamland*, there to take the Oath of Allegiance.

That very Morning that I was to go, my own Father and my Wifes Father came both to Viſit me, and laboured much with me to take the Oath: And indeed, their Endeavours and Perſwaſions were more grievous to me, than if I had gone preſently to Priſon. Wherefore, with weeping Eyes, I intreated them to forbear, and leave me to the Lord. Then taking up a Bible which lay near, I opened it providentially on 1 *Pet.* 4. 12. which I read to them, to the End of the Chapter; whereupon they became pretty mild.

So I left them, and haſted to appear at the Seſſions. And when I came thither, the ſaid Juſtice *Dolman* aroſe from his Seat, and came to me, and ſaid I was a perverſe Fellow, with other ſuch like Expreſſions. Then he told me I had affronted the Miniſter, in queſtioning his Call; which (ſaid he) is according to the Law of God, and the Government of this Realm. He alſo charged me with Breach of the Sabbath, for travelling on thoſe Days: and in Concluſion ſaid, If I would not be ruled by the Miniſter, and ſubmit my ſelf unto him, and

go

go to Church; but go on in the way I was going, he would make me an Example to all others. So after pretty much Chiding, and ſome Threatning, he diſmiſſed me; not ſuffering me to ſpeak in my own Defence: But he did not tender me the Oath of Allegiance, as was mentioned in the Warrant. For he was a Man not inclined of himſelf to Perſecute: But what he did was at the Inſtigation of the Prieſt, and to ſatisfy his Importunity.

Yet this Prieſt *Anderton*, ſtill when he met me, would ſpeak ſmoothly to me, endeavouring thereby, to divert me from walking in the way of Truth; telling me how much he Prayed for me: And telling others what great Pains he had taken with me; but could do no good on me at all. He alſo gave out Speeches, how equally and fairly he had proferred me, to diſpute with me privately, as is before mentioned; and complaining how unreaſonable I was, in offering a Publick Diſpute; which if he ſhould grant, he ſhould come within the Laſh of the Law.

After this, about the beginning of the 3d Month, 1664. A Friend, whoſe Name was *George Robinſon*, coming to my Houſe, I acquainted him, with what had paſſed between the Prieſt and me; and deſired him to ſtay, if he found freedom, and give the Prieſt a Meeting: to which he, after he had weighed

weighed the matter, conſenting; I thereupon gave the Prieſt an Invitation, to come on that occaſion to my Houſe, (if he pleaſed) the next Day. He came accordingly, and brought with him near half a ſcore of the Chiefeſt of the Neighbours. Then after a few Words had paſſed, the Prieſt, taking up a Bible in his hand, propounded the following queſtion to the Friend.

Whether that (meaning the Bible) was the Word of God, and the Rule of Faith; and that by which we muſt be Judged, and by which we muſt be Saved. Adding, anſwer Yea, or Nay.

The Friend thereupon asked the Prieſt, What is thy end in asking this queſtion? Is it upon a Religious account? Or haſt thou any other end in it?

It is no matter, ſaid the Prieſt, what end I have in it: But do you anſwer the queſtion Yea, or Nay.

Let me hear the queſtion again, ſaid the Friend; and I will Anſwer as I ſee good.

The Prieſt thereupon repeating his queſtion (though not without ſome material Additions) *viz.* Whether this (holding the Bible in his hand) is the Word of God, and the only Rule of Faith, *to all that ever were*; and that by which we ſhall be Judged, and that by which we muſt be Saved; and bid the Friend anſwer plainly Yea, or Nay.

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The Friend ſeeing the ſnare the crafty Prieſt had laid, to entangle him, and miſreport him, if he had given a ſingle and poſitive anſwer, by a bare Nay, to a queſtion that required diſtinction; warily anſwered, Firſt I believe, that Chriſt is the Word of God; and I believe alſo, that the Scriptures are not Chriſt.

This Anſwer diſappointing the Prieſt's deſign, he interrupted the Friend, and thruſting in more queſtions upon him, and preſſing for his direct Anſwer, would not ſuffer the Friend to open the Caſe, and clear the matter to the People. But did what in him lay to darken it, by interpoſing freſh queſtions; and ſeveral times he called the Friend Jeſuit, and once he wiſht a Pox on him.

Amongſt other things that paſſed in the Diſcourſe; the Friend charged the Prieſt, that he was in the ſteps of the Falſe Prophets, that Preached for Hire, and Ran before they were Sent, and did not profit the People at all.

This, being ſpoken before ſo many of the Prieſts prime Hearers, touched the Prieſt to the quick. Wherefore, to help himſelf, he affirmed that ſeveral had been Converted by him; and he pointed out one Man there preſent, for an Inſtance: Whereupon the Friend asking that Man, if he was converted: The Man anſwered, that

that he knew not his own Heart. The Prieſt thereupon, to help the Man and himſelf out, ſaid, The Heart of Man was deceitful, and deſperately wicked; who can know it: And from thence he aſſerted, that the Hearts of all Men that ever were, were deceitful, and deſperately wicked; and they did not know them. But when the Friend began to Anſwer to this, the Prieſt, being ſenſible that he had overſhot himſelf, and that it was like to be returned upon him with a Blow, diverted him from anſwering, by choping in other queſtions upon him, that he might cover himſelf, and his own folly and weakneſs might not be laid open, in the ſight of his hearers there preſent. Wherefore, cunningly ſliding off from the ſubject he was upon, he took upon him to prove, that Tithes were due by divine Right; and to that end cited ſeveral places of Scripture, which he endeavoured to wreſt for his purpoſe: but all proved too Narrow to cover him, and hide his Nakedneſs: Which when he perceived, and ſaw that he ſtill loſt ground; he broke forth into a Railing fit at the Friend, calling him *Jeſuit*, and ſo went away.

From this time forward, this Prieſt *Anderton* appeared more open, and bare-faced in acting malicioufly againſt me; and in the Harveſt following, a freſh occaſion he took,

took, to ſhew it: For I was by this time more fully Convinced, and ſatisfied that both his Miniſtry and Maintenance were wrong; and I could no longer feed him with Tithes, or Wages. But it was laid upon me to ſtand clear in a Teſtimony againſt him; and not to have any hand in upholding him in his falſe Worſhip and Miniſtry. This made him rage, and when he came into the Field where I, with my Servants, was at work upon my Corn, and ſaw that I did not ſet out his Tithes (as he called them) he thus brake forth upon me. I ſee now (ſaid he) that I have dallied too long, and that it is high time to take a courſe with thee; for now I plainly ſee, that thou and I cannot ſtand together, but one of us muſt fall; and if thou beeſt ſuffer'd to ſtand, then I muſt fall: But if I ſtand, Thou ſhalt be ſure to fall. I only ſaid to him, *Do thy Spiritual Weapons fail, that now thou muſt needs make uſe of Carnal?* He replied, I will make uſe of Carnal; and ſo rode away.

Now although I had denied to pay this Prieſt any Tithes, and had told both him and his Man, that I could not do it, for Conſcience-ſake, whatever I ſuffered for it; and had charged them not to meddle with any of the Increaſe which God had given me, for if they did, I ſhould look upon it to be no other, than Robbing or Stealing:

Stealing: Yet nevertheleſs, they in their own wills, took away from me what they ſaw good; without giving any account to me, of what they thus forcibly took from me.

Not long after this, to wit in the 8th Month, 1664. I was Summoned to a *Court-Leet*, holden by one *Richard Jones* (who was then Lord of the Mannor) at his Houſe in *Welford*; where I, being then a Cuſtomary Tenant to that Mannor, appeared with the reſt, and the Steward asked me to be one of the Jury; to which I readily offered my ſervice. But by reaſon that I refuſed to Swear, he put me by; although ſome of the Jury ſaid, they would take my Word, and deſired I might be one amongſt them without Swearing: But the Steward would not ſuffer it.

The Lord of the Mannor being then Sick, and keeping his Chamber, the Prieſt *Anderton* was with him moſt part of the Day: Yet would ſometimes leave him, and come down into the great Hall, where the Court was kept. And underſtanding that I had refuſed to Swear, he thinking to have gotten an advantage over me, oppoſed me openly about it, and aſſerted that Chriſt meant no ſuch thing, as to forbid all Swearing. I asked him, If Chriſt did not put an end to Oaths and Swearing, in *Matt.* 5. and in *James* 5. And he ſaid no, not

not all. Then ſaid I, If thou ſayſt true, the Scripture (which ſays, *Swear not at all*) muſt needs be falſe: but I believe the Scriptures are true; and thy Words are falſe. Thereupon he made a loud Clamour, with a ſeeming confidence, endeavouring to daunt me before the People; who were the greater part of the Men of Four Pariſhes: But the Lord by his Power upheld me; bleſſed be his Name for ever.

But this envious Prieſt, not yet getting the advantage he hoped for over me, that he might in ſome meaſure ſatisfy his Revenge upon me, ſtirred up the Landlord (the Lord of the Mannor) to command the Jury, to preſent me to be Conſtable; for it was ſaid, he had Power to appoint who ſhould be Conſtable. This the Prieſt did to enſnare me, that he might make me either Swear, or ſuffer for not Swearing.

When I underſtood this, I ſent word to my Landlord, that it was not my turn to ſerve that Office; and that the Jury did all well know it to be ſo: whereupon he returned Anſwer, that he would leave it to the Jury, to do therein as they ſhould judge meet.

When I underſtood this, not doubting but the Jury would do that which was right, I left the Court, with the Steward's leave, and went home. But the next Morning I was informed, that the Jury had

had preſented me Conſtable; whereupon I asked ſome of them why they did it; and they ſaid, they could not help it: for the Prieſt (they ſaid) had ſo incenſed the Landlord againſt me, that he commanded them to preſent me for Conſtable, or elſe they ſhould not be diſcharged all that Night. This unkind, and unfair dealing of my Landlord with me, brought a Concern upon me, to write to him as followeth.

Landlord,

'IT hath been in my Heart to lay before 'thee, ſome conſiderations concerning 'the Office of Conſtableſhip, that is now 'laid upon me; which the moſt part of 'the Pariſh can Teſtify is unjuſtly, and un-'equally impoſed on me, contrary to Right, 'and to good Reaſon. For they ſay there 'are Six Livings in the Poſſeſſion of able 'ſufficient Men, which have not ſerved 'that Office, ſince the Tennant ſerved it 'for the Meſſuage I now hold. And as I 'am informed, there was not one Man of 'the Jury, but deſired I might be excuſed; 'and ſo the Cauſe (as they ſay) is only in 'thy ſelf, in forcing and compelling the 'Jury to leave out him they had agreed 'upon, or elſe they ſhould not be diſchar-'ged all that Night. Now I deſire to 'know the Cauſe or Reaſon, why I ſhould

do

'do that work, which of right belongs 'to another Man to do. What is my 'Tranſgreſſion and my Sin, wherefore thou 'ſhould'ſt favour another, to oppreſs me; 'and compel the Jury ſo to do, who were 'upon their Oaths, not to go for Favour 'nor Affection, or Malice or Hatred to 'any Man, but according to Truth in e-'very Preſentment? Theſe things I lay be-'fore thee to conſider of, and do leave it 'to the witneſs of God in thy own, and 'every Man's Conſcience, to plead my 'Cauſe, and to be Judge between us. For 'yet a little while, and we muſt both 'give an account to God, and receive for 'the deeds done in the Body, whether 'they be good or bad: And there is no re-'ſpect of Perſons with him. Therefore 'whilſt the Day of thy Viſitation laſts, 'prize it; before the Decree be gone forth, 'That *he that is Filthy, let him be Filthy ſtill*; 'And *he that is Righteous, let him be Righte-'ous ſtill.* This in love to thee is Written 'by him, that wiſhes good to all, and evil 'to none.

The 30th of the 8th Month, 1664. *OLIVER SANSOM.*

This Letter was delivered to my Landlord on the 1ſt Day of the 9th Month; and when he had peruſed it, he ſent me Word, by one of his Servants, That he

knew not but the Jury was willing to preſent me Conſtable; but that ſeeing it was done, he could not now help it. He continued Sick about two Months, and then Dyed.

Now as Touching the ſaid Office, it may be expected, that I ſhould give ſome account what I did in it. Truly I muſt acknowledge, that I did very weakly, and like a Child. For indeed, I was but young in the Truth, and Exerciſes fell freſh ſtill, one after another, upon me: And the Prieſt ſought by all means to bow me to him, and to his way. But my Neighbours were generally kind, and loving to me; and they knew that this Office was wrongfully impoſed on me. And one of them, who had ſerved that Office the Year before, offered me, that for Ten Shillings, he would continue it, and ſerve it for me, and in my ſtead; and acquit me of it. Which offer I hearing, and not duly weighing the matter; but conſidering that the Trouble would be more than the value of the Money he asked: Fooliſhly made an agreement with him, not then minding my Teſtimony which I ſhould have born for the Truth, in the Execution of that Office.

Not long after this, I met with one *Francis Green*, who was a Journy-man, or Curate under the aforeſaid Prieſt *Anderton*. This Man, it ſeems, had long deſired to try

try his skill upon me; not doubting to prevail over me, who appeared ſo plain and mean. When we met, he ſet forth at large what abundance of Love he had to me; and made great Proteſtations what he would do for me, to do me good. I told him, I did not deſire any thing of him. Yet he preſſed me very much to come to him at his Lodging; and intreated me with much importunity. I told him, I had no Buſineſs with him, that I knew of, Yet nevertheleſs, to anſwer his deſire, it was likely I might call upon him, when I paſſed that way.

After I had more throughly weighed the matter, I ſaw his words were but feigned, and deceitful. Wherefore it came into my Heart, to write a few Queries, and ſend them to him, before I went to him my ſelf.

Thoſe Queries were concerning the general Rule of Faith and Life; which the Prieſt had aſſerted to be the Scriptures only. And the Tendency of them was to ſhew, that the Saints of old, before the holy Scriptures were written, had; and all Men ſince, even where the Scriptures have not yet come, have a ſufficient Rule, to guide them, in their reſpective duties, both to God and Man: And that That Rule was the Divine Light, ſhining in their own Hearts and Conſciences.

I incloſed them in a few Lines to the Prieſt, thus.

Francis Green,

'SEEing thou haſt pretended ſo much 'good will towards me, and haſt been 'very importunate with me to come unto 'thee, uſing many verbal Proteſtations of 'Love; telling me, thou would'ſt Sacri-'fice thy Blood to do me good, and the 'like (the vanity of which words of thine 'I ſhall not much meddle with, but leave 'it to him who knoweth thy Thoughts:) 'I thereupon tell thee, that if the Lord 'hath given any Gift freely unto thee, to 'do others good; ſurely then Thou ought-'eſt as freely to Communicate it, and not 'Sell it, as Thou and thy Maſter do. But 'becauſe of thy fair pretences, I thought 'it convenient to Propound to Thee theſe 'few Queries; that by thy Anſwer there-'unto, I may be ſomewhat ſatisfied, con-'cerning thy knowledge in Spiritual things. 'For I have ſome Ground to queſtion, 'whether thy knowledge is from the ſame 'Principle which the Apoſtle *Paul*, and 'the Saints of old witneſſed: Which was 'from the Light that ſhined in their Hearts, 'and gave them *the knowledge of the Glory 'of God, in the Face of Jeſus Chriſt*, 2 Cor. '4.6. Now ſeeing Chriſtians ought to 'be always ready to give an Anſwer,

'unto

'unto every Man that asketh them a Rea-
'ſon of the Hope that is in them; and
'that with meekneſs and Fear: I think I
'have ground (eſpecially conſidering what
'Thou pretendeſt) to expect from thee, an
'Anſwer to theſe Queries.

The 10th of the 10th Month, 1664. *O. S.*

This was delivered to the ſaid *Francis Green*, by one that was preſent when he made ſo much ado at me to come to his Lodging. And I having occaſion to go that way afterwards, did then call upon him, and asked him, if he had not received a Paper with Queries from me. He ſaid, he had; and ſhewed it me; and invited me to go in with him then: But I told him, I could not ſtay at that time; but did expect a plain Anſwer in Writing, So I left him: but did never receive one Word in Writing from him.

Soon after this I happened to meet with the Maſter Prieſt, *James Anderton* himſelf, near my Houſe; and he preſently fell to railing on me, though it was in the open Street; calling me *Heretick* over and over, becauſe I could not own the Letter of the Scriptures to be the only Rule of Faith and Life, neither could own his Sacraments, as he called them. And ſo hot he was, that he ſaid, if the Law of the

Nation did command it, he would be one of the firſt that ſhould ſet a Fagot to an *Heretick*'s Tail. Whereby he plainly manifeſted an Antichriſtian, Perſecuting Spirit. And although, for want of Power, he could not go to Fire and Fagot; yet as far as he had Power, he ceaſed not continually to purſue me, and do me all the miſchief he could; for all his deceitful, and flattering pretences of Love and Kindneſs before; of which his malicious Proſecutions and Perſecutions of me, ſome account having been formerly given, in a little Book Entituled, *The Tree known by it's Fruits*, Printed in the Year, 1667. I may here recount ſome Particulars thereof, in ſubſtance as followeth.

About the beginning of the 4th Month, 1665. One *William James* of *Denford*, (called a Juſtice of the Peace) Dining with this Prieſt *Anderton* at his Houſe in *Boxford*, the Prieſt took that opportunity to complain to him againſt me, for not coming to hear him. Whereupon the Juſtice ſent for the Churchwarden (ſo called) whoſe Name was *Simon Goddard*, and Examined him, if he ſaw *Oliver Sanſom* at Church the three laſt Sundays: Who anſwering, that he did not ſee me there; the Juſtice made him Swear it. And then the ſaid Juſtice *James* preſently made a Warrant, and ſent it to the Conſtable, requiring him to bring me

me before him. In the Warrant it was expreſſed, That *Information and Complaint had been made upon Oath before him, that* Oliver Sanſom *did neglect to come to the Pariſh-Church, to hear Divine Service*, &c. For which cauſe he did require me to come before him; to ſhew ſome Reaſon for this neglect; or elſe to Pay Three Shillings to the uſe of the Poor, *&c.*

When I was brought before him, I declared the Cauſe and Reaſon, wherefore I could not come to that Worſhip. And then added, That though I did not come there; yet I did in Sincerity Worſhip the true God, according as he had perſuaded my Heart and Conſcience: and ſurely (ſaid I) no Man ought to be puniſhed for ſo doing. I told him alſo, that I did believe he did deſire Liberty of Conſcience himſelf, to Worſhip God as he was perſuaded; and not to be compelled to Act contrary to his own Conſcience: And therefore he ought to allow it to me.

But notwithſtanding what I could ſay unto him, he iſſued forth his Warrant to diſtrain, and make Sale of my Goods. Whereupon, on the 13th Day of the 4th Month, 1665. Thoſe Officers unto whom the Warrant was directed, went to the Prieſt's Houſe, to conſult with him about the Execution thereof; who ſoon ſet them in a way. And then they (viz. *James*

Basford Conſtable, *William Knight* Tithing-Man, *John Ironmonger* and *Simon Goddard* Churchwardens (ſo called) and *John Winch* Overſeer of the Poor) having ſome of the Prieſts Children with them, came to my Houſe; and bringing with them the Prieſt's Scales, weighed out Twelve Tods of my Hay: which the Prieſt bought of them, for Three Pence the Tod; and ſent his Man, and fetched it away.

But this is fit to be noted in this Caſe, that this unjuſt Prieſt, who thus bought my Hay (which was wrongfully taken from me) at Three Pence the Tod, had the Evil Conſcience to rate the Tithes of the ſame Hay, at Six Pence the Tod (double price!) and ſued me for it at that rate, and recovered the treble value upon me, and made a Prey of my Goods for it; as ſhall be ſhewed in its place.

Shortly after, the Prieſt, meeting me, fell on me about his Tithes, as he called them; and could not forbear Threatning what he would do to me, if I did not Pay him. He ſaid, he would toſs me from one Place to another, and would throw me into Priſon. I asked him, If he were the Man that had complained againſt me to Juſtice *James*. He ſaid, He had complained againſt me; and would do ſo again. And further, ſaid he, For every Sunday henceforth, that thou doſt neglect to come

to

to Church, thou ſhalt be as ſure to pay Twelve Pence, as thy Hat is on thy Head. And accordingly he drove on.

For on the 25th Day of that 4th Month 1665. I was Excommunicated, as I was informed, for not Paying the Steeple-houſe Tax.

And on the 25th of the 5th Month 1665. He procured another Warrant againſt me, from the ſaid Juſtice *James*, requiring my Appearance before him, to ſhew Reaſon for my not going to the Pariſh Church, ſo called. But I being from home at that time, viſiting my Suffering Friends, who who were then Priſoners in *Reading* Goal; before I returned home, the time prefix'd for my Appearance was paſt, ſo that I did not appear upon that Warrant. But as Evil will commonly think the worſt, I ſuppoſe they thought I had abſented my ſelf on purpoſe, that the Warrant might not be ſerved on me. For ſhortly after the ſaid *William James*, (being ſpurred on by my envious Adverſary, the Prieſt) iſſued forth another Warrant againſt me, in ſuch ſtrict Terms, as if I had committed ſome heinous Crime: whereas the only Matter they had to charge me with, was my not going to hear the Prieſt. Which Warrant, becauſe it was in an unuſual Form, I here give the Copy of.

Berks ſſ.

To the Conſtable and Tithingman of *Boxford*, or to either of them.

WHereas Information and Complaint hath been made and given in unto me upon Oath, that Oliver Sanſom, *Reſident in your Pariſh, did upon the Second, the Ninth, the Sixteenth, and the Three and twentieth Days of this preſent* July, *being* Sundays, *neglect to come to your Pariſh Church, to hear Divine Service, contrary to the Laws in that Caſe made and provided: Theſe are therefore in His Majeſty's Name, to Charge and Command you, and every of you, to require the ſaid* Oliver Sanſom *to appear, and in caſe of his Refuſal, to bring him before me, and others His Majeſty's Juſtices of the Peace of this County, at our petty Seſſions to be holden at* Newbery *this next* Thurſday. *And in caſe he ſhall hide out of the way, ſo that you cannot give him notice perſonally of this Warrant before our ſaid Petty Seſſions, that then as ſoon as you ſhall meet him, you Attack him, and forthwith bring him before me, that if he can, he may ſhew ſome reaſonable Excuſe for this his Neglect, and to be provided to make due Proof thereof; Or elſe to pay* 4 s. *to the uſe of the Poor of your Pariſh, and to be further dealt withal, as to Law and Juſtice doth appertain. Hereof fail not*

not at your Peril. Dated at Denford *in the ſaid County, the* 25*th of* July, Anno Dom. 1665.

William James.

When the Conſtable had received this Warrant, he told me the Day of Appearance was on *Tueſday* following: but therein he did Miſtake; and by that Means the Petty Seſſions was paſt, before I had ſight of the Warrant. And although it was the Conſtable's Fault, that I did not appear at the Time and Place mentioned in the Warrant; yet he, fearing the Diſpleaſure of the Juſtice, compelled me to go with him afterwards to his Houſe at *Denford*. Where when I came, much Diſcourſe paſſed between the Juſtice and me, concerning Worſhip, and Compelling thereto. But all that was ſaid to him, was in vain: for he was reſolutely bent, to proſecute the Work the Prieſt had put him upon. And after two or three Days, he ſent another Warrant to Diſtrain my Goods. Whereupon thoſe Officers, which were call'd, the Churchwardens, with the Tithingman, came to my Houſe, on the 16th of the 6th Month called *Auguſt*, 1665. when no body was at home; and going into my Barn, they took away my Winnowing-Fan, which was worth 8 *s.* and carried it to the Prieſt's Houſe, while I, with my Family, was in the Field at Harveſt-work. Within

Within a few Weeks after this, the ſaid Juſtice *James* ſent another Warrant, to require my Appearance before him again, to ſhew ſome reaſonable Excuſe for my not coming to their Worſhip. Which when I heard of, I conſidered that my appearing before him was for no other End, but to make his further Proceedings againſt me ſeem the more Legal: For whatſoever I ſaid to him, when I was before him, he reſolved to go on to anſwer the Prieſt's Deſign. Wherefore I went to the Tythingman, who had the Warrant, and told him I did not intend to appear perſonally: but would ſend my Anſwer in Writing, and deſired him to carry it; which he did. And this is a Copy of it.

William James,

'WHereas I have been accuſed or complained of to thee, for neglecting 'to Come to the Pariſh-Church, *&c.* And 'thereupon thou haſt ſent a Warrant, to 'require me to come before thee, to ſhew 'ſome reaſonable Excuſe for the ſame, *&c.* 'Theſe are therefore to Certifie thee, or 'any other that ſhall queſtion me on that 'Account, That I have not only Reaſon to 'plead for me in this Matter: but I have 'the Law of God, and the Goſpel of Chriſt, 'and the Teſtimony of the Saints, and Peo'ple of God, recorded in the Holy Scrip'tures,

'tures, and alſo the Witneſs of God in 'my own Conſcience, to plead on my be-'half in this Matter. Whereby I have 'Aſſurance, That a Perſecuting Church is 'a falſe Church, which I ought to deny, 'and turn from. And the Lord hath given 'me Patience, to endure what he is plea-'ſed to permit unreaſonable Men to do un-'to me. *For all men have not Faith*, 2 Theſſ. '3. 2. And again, *The Devil ſhall caſt ſome 'into Priſon*, Rev. 2. 10. *Yea, and all that 'will live godly in Chriſt Jeſus ſhall ſuffer Per-'ſecution*, 2 Tim. 3. 12. And ſeeing there 'is no Matter of Fact that I am accuſed 'of, ſo far as I underſtand, and I have been 'Summoned to appear at the Biſhop's Court 'upon the ſame Account, and there I am 'liable to Anſwer: though I do not con-'temn any Authority, yet if no Matter of 'Fact be proved, nor ſo much as Charged 'againſt me; I ſuppoſe I am not liable to 'a Tryal at two Courts, for the ſame 'Thing. But if any Matter of Fact can 'be charged againſt me, Commanding my 'Accuſers to be preſent, and I will ap-'pear to Anſwer at any time, if the Lord 'permit. *Oliver Sanſom.*

When the Juſtice had received this Letter, he without more ado, iſſued out another Warrant for Diſtraining my Goods; unleſs I would pay Four Shillings, for not Coming to their Worſhip: Which I not having

having Freedom to do, *Simon Goddard* (one of them they call Church-wardens) came to my Houſe on the 30th of the 8th Month, 1665. and diſtrained, and carried away a good new Harrow, worth Seven Shillings.

Again, towards the latter End of the Tenth Month, 1665. the ſaid Juſtice *James* iſſued out another Warrant, of like Import with the former. Upon which the ſaid *Simon Goddard* came again, on the 29th Day of that Month, and took away two Pewter Diſhes, for my not going to their Worſhip. Thus they took away my Goods three ſeveral times, for my not Going to their Place of Worſhip, after I was, by Excommunication, ſhut out, and debarred from Coming thither.

And the ſaid *William James* (called the Juſtice) did blame the Officers for not ſelling my Goods, and threaten'd to puniſh them, if they did not ſell them. And when they alledged, that they could not ſell them to the worth: He told them, If the Goods were worth Twenty Shillings, and they ſold them for Five Shillings, he would bear them out in it. Which ſhewed he had but little Juſtice in him.

On the 25th Day of this 10th Month, 1665. as I lay in Bed in the Morning early, I heard as it were an audible Voice, which ſaid unto me, *Take no Care for thy Buſineſs; for thou muſt go to Priſon for three Months.*

There-

Thereupon I preſently aroſe, and related to my Family what I had ſo plainly heard: And we all thought, that if I went to Priſon, it would be for not paying the Prieſt; he having ſo often threatned me. So I let it paſs for the preſent, being given up in my Mind to Suffer, if the Will of the Lord were ſo.

Three days after, a Miniſtring Friend came to my Houſe, to viſit me; And I deſired him, if it ſtood with his Freedom, to have a Meeting there that Evening: becauſe ſeveral of my Neighbours had told me, That if ever there ſhould be a Meeting at my Houſe, if they had Notice of it, they would come to it. The Friend conſenting, I ſent my Servants, both Man and Maid, to acquaint all my Neighbours therewith, both in that Town, and alſo in a Village which was near; and I bid them deliver their Meſſage thus; That if they had any Deſire to hear the Truth declared, they might come to my Houſe at ſuch an Hour that Evening. There was not one Family, beſides the Prieſts, but was invited. But I thought the Prieſt might prove a troubleſome Gueſt: and therefore neither he, nor any of his Family were invited. But moſt of my Neighbours came, eſpecially the Men; and the Room was full: and the Friend declared the Truth, for near the ſpace of an Hour, to the great Satisfaction of the People. While

While thus we were ſolemnly aſſembled together, and were exerciſed in that which was indeed Divine Service; the Prieſt, being at home in his own Family, and others with them, playing at Cards, had Tidings brought him of our Meeting. Whereupon leaving their Card-playing, the Prieſt ſent immediately for the Tythingman, who dwelt near, to come away forthwith, and break up the Meeting. But neither he, nor the Conſtable, was at home; for they were both of them at my Houſe, peaceably aſſembled with many others in the Meeting; not in the leaſt ſuſpecting, that the Prieſt would be ſo wicked, as to make a Diſturbance. But when the Prieſt ſaw he could not get any Officer, to do his work for him; he came himſelf to my Houſe; having his Card-Players with him: and he began to threaten the People, that they ſhould all go before the Juſtice on the Morrow. Some of the People, being ſo threatned, were afraid, and would have gone away. But one *Francis Doily* (who was then the Prieſt's Journyman (or Curate kept the Door, and told them, he muſt know who they were, before they went forth.

The Friend was declaring the Truth, when the Prieſt with his Company of Card-Players, came in: and the Prieſt interrupted the Friend in his Speaking, demanding

manding of him his Name and Place of Abode; and charged the Conſtable to ſee him (and one other Friend, a Stranger, that accompanied him) forth coming the next Morning. Then the Prieſt going away, called forth the Conſtable after him, and commanded him privately, to ſet a Guard of Men upon the two Strangers, to keep them until the Morning. But ſome of the People, over-hearing what the Prieſt had ſaid to the Conſtable, and diſliking theſe Doings of the Prieſt, came to the two Friends, and (in Kindneſs to them) thruſt them out at another Door into the Orchard, that the Conſtable might not ſee them, it being pretty late in the Evening. By which means, when the Conſtable, not daring to diſobey the Prieſt, came in again, much againſt his will, to apprehend the Friends, he could not find them: at which he was glad, and ſo paſſed away.

Early next Morning, the Prieſt ſent one *Lodowick Yeomans*, the Pariſh-Clark (who had enviouſly oppoſed the Truth) to give Information of this Meeting to *William James*, the Juſtice (ſo called:) who thereupon forthwith ſent his Warrant to the Conſtable of the Hundred, to bring the Conſtable and Tythingman of *Boxford*, and as many more as the ſaid *Lodowick* could Name, that were at the Meeting, to appear before him and other Juſtices of the Peace,

Peace, at the *Three Swans*, in *Hungerford*, on the 30th Day of the 10th Month, 1665.

I being particularly named in the Warrant, went with the reſt: And they intended to have taken my Servant-man alſo; but they having miſtaken his Name in the Warrant, he went not with us.

When we came thither, we were brought before three Juſtices, to wit, *John Elmes*, *William Dormer*, and the ſaid *William James*; but not all together: (for I was not ſuffered to be preſent when the others were called, but was kept by my ſelf in a Room at a diſtance.)

Firſt, they called the Conſtable and the Tythingman of *Boxford*, and the others that were brought with them; but they wanted a Witneſs to Convict them: for they had but one Witneſs (the Pariſh Clark) and they ought to have two. Wherefore ſeeing a Poor Man amongſt the Company, they tampered with him; promiſing to ſet him free, if he would turn Informer, and upon his Oath give them the Names of the reſt of his Neighbours, whom he had ſeen at the Meeting: Which the Poor Man, for fear of Suffering himſelf, preſently did.

Having by this means Convicted them, they then called for me laſt of all. And when I came before them, they preſſed me

me much to diſcover the Names of the two Strangers, that were at that Meeting at my Houſe: urging, that thereby I might free my ſelf from Suſpicion of entertaining Jeſuits, or other dangerous Perſons. I told them they were Friends of mine, and well known to be Honeſt Men; and were never ſuſpected to be Jeſuits, or dangerous to the Peace of the Government, or of doing Injury or Harm to any. They replied, my Words would not ſatisfie them, nor Clear my ſelf: for (ſaid they) if they were honeſt Men, why did I fear to tell their Names? *Becauſe* (ſaid I) *I would not occaſion their Suffering: But* (added I) *if you will Promiſe me, that they ſhall not be troubled, or moleſted for it, I will preſently tell you their Names.* Then *William Dormer* promiſed for himſelf and the reſt, that if they were honeſt Men, they ſhould not be medled with: whereupon I told them both their Names, and where they lived. And he was as good as his word: for they were not medled with.

After Examination, they proceeded to impoſe Fines. And firſt they Fined *James Basford* the Conſtable (becauſe he was Conſtable) Ten Shillings; and cauſed him to pay it down preſently. The reſt they Fined Twelve-pence a-piece. But when they came to me, becauſe I would not ſtoop under them, as the Others did, to promiſe

promiſe to go to no more Meetings (and to confeſs my ſelf Guilty, as an Offender in that, which, in the Sight of God and of all juſt Men, was no Offence,) they Fined me Five Pounds: or to endure three Months Impriſonment, as for the firſt Offence (as they called it) upon the Act for Baniſhment. And I not conſenting to pay the Fine, was committed Priſoner to the County-Goal at *Reading*, for three Months.

Now did I call to Mind, and thankfully acknowledge, the Goodneſs of the Lord unto me; in fore-ſhewing me of this three Month's Impriſonment, by that Voice which I had heard, as I lay in my Bed, three Days before.

Within four Days after my Impriſonment, the ſaid Juſtice *James* ſent his Warrant for my Man-Servant (whoſe Name was *William Cowleſs*) and committed him to the Houſe of Correction at *Abingdon*, for four Months, calling this his Second Offence upon the Act for Baniſhment: For he, having been taken at another Meeting, had been committed not long before to the Houſe of Correction at *Reading*, and was but lately Diſcharged from thence. And herein their Injuſtice to him, Unkindneſs to me, and Severity to us both appeared. To him, in Committing him to Priſon, for being in his Maſter's Houſe, where his Place, as a Servant, required him

him to be. To me, in ſending my Man to Priſon, when they had ſent me to Priſon juſt before; thereby leaving me deſtitute of a Man to look after my Buſineſs. To us both, in Impriſoning us at ſuch a Diſtance one from the other, that we could not be any ways helpful one to the other. And indeed, I ſoon wanted help: for I had not been long in the Priſon before I fell Sick, and continued ill and weak for about two Weeks time.

And now, not being ſo mindful and regardful, as I ſhould have been, of that Warning, and Charge which the Lord had ſo wonderfully given me, Not to be thoughtful, in my Impriſonment, of my Outward Concerns at home; as I began a little to recover, I let the Cares thereof enter my Heart, taking thought what my poor Wife would do with my Buſineſs, my Man being in Priſon as well as my ſelf, and ſhe left deſtitute of fit Help. Wherefore, having obtained leave of the Keeper, I went privately home, that I might be helpful to my Wife, in Advice and Counſel at the leaſt.

But the Journey being too hard for me (Eighteen Miles on foot, in the Winter-Seaſon, and I but weakly) I took Cold again, and my Sickneſs returned, and was very ſore upon me: ſo that I was nigh unto Death. Then cried I unto the Lord

for

for Help, beſeeching him to give me a little Strength; that I might be but inabled to get to my Priſon again: and then I ſhould be ſatisfied to die, if he had ſo appointed. Oh! It was a ſore Trouble and Exerciſe to me, to be thus out of my Place; and to be ſo ſeized, as I was, with Sickneſs and Weakneſs, as not to be able to return back again: whereby, inſtead of being aſſiſtant to my Wife, I was but an Hindrance to her; and brought great Grief and Trouble on her, ſeeing me in that weak Condition, like to die, and ſhe could not have the Help of her Neighbours, becauſe ſhe was afraid to let them know that I was at home, leſt it might bring Blame upon the Goaler. But after two or three Weeks time, it pleaſed the Lord, in his tender Mercy, to abate my Illneſs, and give me ſome Strength; and then, as ſoon as might be, I got privately back to my Priſon again. And glad I was, when I was gotten thither; intending for the future never to do the like again: but to reſt ſatisfied in my Sufferings; and to reſign up All unto the Lord, who ſaves all thoſe, that put their whole Truſt in him.

It was weightily upon me to record this Paſſage, as a thankful Remembrance of the Lord's Mercy, and goodneſs to me therein. And I deſire it may be a Caution to all tender Friends, who may have the Knowledge

ledge of it; to caſt their Care upon the Lord, and lean ſolely upon him, whatever their Exerciſe or Suffering may be. But to proceed.

When my three Months Impriſonment at *Reading* was at an end, I was Diſcharged, and went home. But long I was not ſuffered to enjoy my Liberty there. For on the Firſt Day of the Fifth Month 1666, I being, with other of my Friends, peaceably aſſembled at the Houſe of one *Bartholomew Malam* in *Lamborn Woodlands*, to wait upon and worſhip the Lord; we were violently haled out of our Meeting, by armed Soldiers of the Trained-Band, under the Conduct of *Charles Garrard*, their Captain; and many of us carried to *Lamborn*, before *Humphry Hide*, *Thomas Garrard*, and *Charles Fettiplace*, called Juſtices; who committed Eleven of us to Priſon, *viz.* Seven to the Houſe of Correction at *Abingdon*, and Four more (whereof I was one) to the Common-Goal at *Reading*, for three Months, upon the Act for Baniſhment; where I continued a Priſoner very near Fourteen Weeks.

And when I was ſet free from that Impriſonment, and came home again; It was not long before my old Adverſary, Prieſt *Anderton*, gave me another toſs (as he had before threatned to do.) For though I never went to hear this Prieſt, nor ever had one

one Penyworth of Service from him: yet was he always reſtles till he had, by one evil way or other, gotten away my Goods from me, for his pretended wages; ruling by force and Cruelty over the Conſciences of Men, like thoſe whom the Prophet was ſent to cry *Woe* againſt, *Ezek.* 34. Wherefore I think fit to ſet forth ſome more of his Proceedings againſt me, after I was come home from my Second Impriſonment in *Reading*.

Firſt, I was Summoned by a *Supœna* to appear in the Court of *Exchequer* at *Weſtminſter*, at his Suit, in the Ninth Month, 1666. Where when I appeared, according to the expreſs Words of the Writ, I found none to Proſecute me, or lay any thing to my Charge: For then, his mind changing, he would not proceed any further in that Court.

But in a few Months after, he procured a Warrant, called a *Juſticias*, from the Sheriff, out of the County-Court; and with that Warrant he ſent two Bayliffs, who took away my Horſes, which they kept in the Bayliff's hands at *Newbery*, and put my Cows in the Pound at *Boxford*, and locked them in: And ſo Hard-hearted were both Prieſt and Bayliffs, that they took no care, nor gave any order that the Cows ſhould have meat given them: So that if I had not carried Fodder to them,

the

the Cattle might have ſuffered much, and have periſhed. This coming to the Hearing of one of my Relations, he (unknown to me) went to the Under-Sheriff, and paſſed his word, that the Cattle ſhould be forth-coming when he ſhould demand them: And thereupon, after they had been ſo detained for the ſpace of Eight Days, they were returned to me again.

On the 8th Day of the 2d Month, 1667, The Sheriff kept his Court at *Abingdon*, whither this Prieſt (my Adverſary) repaired: and his Lawyer drew forth a Declaration againſt me, wherein were contained many Untruths. Then ſome of my Relations cauſed an Attorney to give an Appearance: And the Attorney's Opinion was, That the Prieſt could not have a Tryal for Tythes in that Court. After which, I heard no more of this Proceeding in four or five Months; ſo that I was ready to think, the Prieſt had let fall his Suit there alſo. But on the 26th of the 6th Month 1667. He ſtole (as I may ſay) a Tryal in the ſame Court. For it was ſo ſubtilly, and privately carried on, that I had no certain Knowledge of it, before the Bailiff came upon me with an Execution: and that too was early the next Morning after the Tryal. The Bailiff's Name was *Richard Smith*; who ruſhing ſuddenly in, ſearched my Houſe, and took

away Three Pounds in Money; and drove away all my Cows and Sheep, amounting in all to the value of Thirty Pounds, or thereabouts; though the ſingle Value, which the Prieſt ſued for, was but Six Pounds and Eight Shillings.

The Wickedneſs of this Prieſt was ſo great, that I am willing to hope there were few worſe in the Nation: For he was not only Greedy; but exceeding Envious. Inſomuch, that when a certain Man of my Acquaintance, out of natural Affection to me, did, without either my Conſent or Knowledge, ſend to him by ſome of his Neighbours, Men dwelling in the Pariſh of *Boxford*, to let him know, That, if he would take two indifferent Men; and let them value what the Tythes of my Living was worth, he would engage to Pay it: The Prieſt would not accept of it; but ſaid, he would *Root me out of the Town*, or words to that Effect. And ſo high was his Malice, that it made him not only break forth into thoſe bloody Expreſſions; as that, If the King would but grant a Law for it; he would be the firſt Man that would have me burnt; and that would ſet a Faggot to my Tail (which he uttered more than once:) but alſo, after he had cauſed me to be Excommunicated, he told the People, That now none muſt have any thing to do with me, either

either to Buy, or Sell, or the like; and therefore the Miller was forbidden to Grind my Corn.

Yea, this envious Prieſt threatned one Man that did uſe to Work for me, That if he did not leave off Working for me, he would preſent him into *Oxford* Court; and the Severity of the Law ſhould be proſecuted againſt him; and bid him Work for me again if he durſt. The poor Man, for fear of the Prieſt, left off, and did not dare to Work for me any longer at that time. But about a Year after, having forgot it ſeems the Prieſt's Threatnings, he ventur'd to Work for me again. But the Prieſt had not forgot to deal wickedly by him, as he ſoon found to his Coſt: for he was Preſented, and the Apparator came, and Summoned him to Appear at their Court; which ſo affrighted the Poor Man, that, being in doubt what the Iſſue of it might be, he gave the Apparator Money to take it up, and agree the Matter, that he might have no further Trouble about it.

Another Occaſion of no ſmall Difference happen'd between him and me: which was this. The Tower of his Worſhip-Houſe (called by him, The Church) had formerly fallen down; and my Houſe adjoyning to that which they call the Church-Yard, the Rubbiſh thereof lay ſo

high againſt the Side of my Houſe, that it did me much hurt. Wherefore I took my Mattock, and went to dig a Trench, or Gutter under the Eaves of my Houſe, on that Side next the Grave-Yard. But when the Prieſt ſaw me at Work there, he came at me with open Mouth, as if he would have devoured me, and violently took my Mattock from me: and not only ſo, but threw down my Garden Bounds (on that Side which was next the ſaid Grave-Yard) flat on the Ground; and cauſed the Trench I had digged to be filled up. And ſo great a Clamour and Noiſe he made, that it drew ſeveral of the Neighbours in, to know what the Matter was. When he ſaw them flock in, he in his Rage (thinking to ſtartle me) asked me before them, Whether I would own that Letter, which I had lately ſent him? I bid him Produce it, and read it to them: for I would aſſuredly own it. But he, ſeeing me not daunted at it, would not produce it. Now true it was, that I had ſent him a Letter not long before; the Occaſion whereof was this.

After he had taken away my Goods for Tythes (as is before related) ſome of my Relations, ſeeing that my Goods were like to be Sold under-hand, made an Agreement with the Prieſt to pay him Twenty Pounds, and they to take the Goods to ſell for

for as much as they could; intending (as they ſaid) to keep the Overplus Money for him till another time, if he ſhould fall upon me again. This Agreement, between the Prieſt and them, I was ſo far from having any hand in, or giving any Conſent or Countenance to, that I endeavoured to the utmoſt of my power to hinder and withſtand it; as the Lord, who knows my Heart, bears me witneſs. And when this blind Bargain was thus patch'd up, and the Money paid, there was a General Releaſe, under the Prieſt's Hand and Seal, ſent to me; which I returned back to him, incloſed in the Letter he mentioned, which was of this tenour.

James Anderton,

'I Have lately received a General Releaſe under thy Hand and Seal. I much wonder thou waſt ſo Impudent, as firſt to ſteal my Goods, and rob my Houſe for Wages, though I never ſet thee at Work: And then deceitfully thou makeſt as if I had paid thy Demands; and thereupon thou haſt acquitted me. Be it known unto thee, thou Hypocrite, that I never conſented to pay thee any thing; becauſe I owed thee nothing: I and thy Releaſe I return back to thee again, as a Teſtimony againſt thy Deceit. But as for the Goods and Money that

'were by thee violently taken from me, 'I can look upon it to be no other than 'Theft and Robbery; which will aſſuredly be upon thy Account before the righteous God, unto whom I have committed 'my Cauſe: whoſe Truth and Servants 'thou haſt reproached, and whoſe Worſhip thou haſt diſdainfully oppoſed. For 'at *Chewly*, on the 10th Day of the 7th 'Month; thou didſt prefer Card-playing 'before the true Worſhip of God. Oh 'thou full of all Subtilty, how doſt thou 'pervert the right Way of God! Thou 'ſhalt as aſſuredly feel the Vengeance 'of God, and his fiery Indignation for 'theſe things, as thou haſt done them; 'and with the Murderer, Swearer and 'Liar thou ſhalt be ſhut out, except thou 'ſpeedily repent. O Repent, Repent; if 'thou canſt find a place.

O. S.

The 24th of the 8th Month, 1667.

POSTSCRIPT.

'AND now, *James Anderton*, conſider 'with thy ſelf, what thou haſt 'brought to Paſs, by thy ſtriving in Cruelty againſt me theſe four Years: Thou 'haſt but made thy Folly manifeſt. Alas! 'what am I, that thou ſhould'ſt thus 'ſtrive againſt me! But it is the living

'God

'God that is on my ſide, and hath pre-
'ſerved me hitherto; living Praiſes be to
'his Name for ever.

In the Truth of God, unto which all muſt bow,
At firſt I was not ſo Strong as I'm now. (ever:
Holy Praiſes be to my Rock and Strength for
For from his Love no Earthly thing can ſever.

O. S.

After this I had little more to do with him for ſome time, till the Court-Leet came, which was in the 2d Month 1668. to which being Summoned, I did appear there; and the Prieſt being there alſo, he ſoon fell upon me, Charging me with having printed Lies againſt him, in a Book, which he ſaid was almoſt filled with Lies. I deſired him to inſtance in any one Particular, and prove it falſe, if he could, before all the People; there being the chief Men of three or four Pariſhes. He would not give an Inſtance: but went on Exclaiming againſt me with a loud Voice; Saying, I held Erroneous Principles, and that I denied the Trinity, and the Sacraments. I anſwered, That I denied no Principle of Religion that can be warranted by the Scriptures. But he not willing that I ſhould be heard, went on ſtill; and made a long clamorous Speech againſt me, uſing many bitter reviling words. And not ſatisfied

with that, he in his Fury, with his own hands, violently pluck'd my Hat from off my Head two ſeveral times, in the preſence of all the People; and the laſt time kept my Hat from me for a-while. And thus he ſpent much of the time, until he went to Dinner, endeavouring, as much as in him lay, to render me odious and contemptible; and to make me a Gazing-ſtock to the whole Aſſembly. But when the Prieſt was gone to Dinner, it came in my Mind to write a few words, for the better Information, and Satisfaction of the People: which I did in theſe words:

'WHereas I *Oliver Sanſom* have this 'Day been charged by *James Anderton*, with Printing Lies in a Book againſt 'him; And alſo with holding Erroneous 'Opinions: Both which Charges are abſo-'lutely Falſe and Untrue; as will plainly be 'made appear, if he will but commit them 'to writing. And therefore I deſire it may 'be ſo done. But if he refuſe, may it not 'then be juſtly ſuſpected, that he cannot 'prove what he hath charged me with: Let 'the wiſe in Heart judge.

This is written, that things may be fairly tryed; and falſe Reports ſtopped,

The 6th of the 2d Month, 1668.

By Oliver Sanſom.

This

This little Paper I faſtned to a Poſt, in the Middle of the great Hall, where the Court was kept, that it might be ſeen and read of all there preſent. And after it had ſtuck there ſome time, and was pretty well viewed; one of the Company took it down, and carried it up to the Prieſt. And whether it was, that he was ſenſible he had overſhot himſelf, and was not willing to have his falſe Charges at that time further opened; or that, having filled his Belly, he was in a better Humour, I know not: But all that Afternoon he carried himſelf more quietly towards me, and with a ſhew of Kindneſs.

Mention was made how the Prieſt having taken away my Goods for Tithes, ſome of my Relations had made an Agreement with him, and paid him Twenty Pounds, that they might have the Diſpoſal of the Goods, and keep the Overplus-Money for him until another time. One of thoſe Relations was *Thomas Bunce*, my Wifes Father; who ſome time after, obſerving that what he had done, had made me very uneaſie, and did but make the Prieſt more greedy after his Prey; was troubled in his Mind, that he had medled in that matter: and being deſirous to be rid of that Money which was left in his hands on that Occaſion, and to clear himſelf from being further concerned therein, he ſent the

Money to the Prieſt, and with it the following Letter.

Mr. *Anderton*,

'WHereas there did ariſe a Difference between you and my Son-in-Law, *Oliver Sanſom*; which did grow to ſuch an height, and on your part was managed with ſuch Rigour: that about a Year ago, you did cauſe his Houſe to be ſearched, and took away what Money was to be had; and alſo ſeized, and drove away all his Sheep and Cows. Whereupon I ſent my other Son in Law, *Richard Vokins*, to aſſiſt my Friend, *John Sanſom*, to make an Agreement with you; fearing leſt you ſhould make ſuch a Spoil in the Goods of the ſaid *Oliver*, as might be to his Undoing. And ſo an Agreement was concluded; and you being Paid your Demands in Money, then the Goods (that by your Procurement were taken away as aforeſaid) were by you delivered into their hands; that is to ſay, to *John Sanſom* and *Richard Vokins*: and the ſaid Goods being Sold, did ariſe to more Money, than was paid to you for them. The Overplus whereof being now in my Hand, and I conſidering ſeriouſly with my ſelf, that the Man from whom the Goods were taken, detains his Tithes only upon a Conſcientious Account;

'there-

'therefore I think he ſhould not be ſo 'hardly dealt with: For ſure I am it is 'contrary to the Doctrine and Commands 'of Chriſt; which was to love Enemies, 'and to forgive Treſpaſſes, as we deſire 'to be forgiven. And it is alſo contrary 'to the Apoſtles Practice, who did not 'make the Goſpel chargeable; for they te-'ſtified to them among whom they preach-'ed, that they ſought not theirs, but 'them. And ſeeing you do profeſs the 'Scriptures to be your Rule, I deſire you 'would Compare your Practice with them. 'As for my part, I am ſorry that ever I 'medled with thoſe Goods, taken away 'by you on that Account and in that 'manner. And I do hereby let you know, 'that I do intend never to be concerned 'in ſuch a Buſineſs again. In witneſs 'whereof, I do herewith return the Over-'plus-Money back again to you; deſiring I 'may be as clear before the Lord, as I am 'in doing wrong to you in this Matter.

Charney, October the 30th, 1668. *Thomas Bunce.*

There was alſo another Letter written to the Prieſt, upon the ſame Occaſion, by *Richard Vokins*; who had been an Agent, or Inſtrument in the before-mentioned Agreement; And thus it was:

Mr. *An-*

Mr. *Anderton*,

'THESE are to let you know, that I 'intend never to be Inſtrumental 'any way in making any more Agreements, 'or Compoſition between you and *Oliver* '*Sanſom*. For I ſee it doth on the one 'hand but add Grief to his Sufferings; 'And on the other hand it encourages 'you in your Oppreſſion and violent Do-'ings. Therefore I adviſe you to take 'heed, and look to it: for he that doth 'Wrong ſhall receive of the Lord for the 'Wrong he hath done; and there is no 'reſpect of Perſons with him. And be-'ſides, I may tell you, that your Dealing 'with us in that Compoſition, was not 'like a civil honeſt Man: for you did be-'forehand promiſe to bring a particular 'Account with you to *Chevley* (where we 'met you) what your Demands were, that 'you did ſue for. But when you ſhould 'have produced it, you ſhuffled, and ſhift-'ed it off; pretending a Miſtake. How-'ever, to ſatisfie us, you did then and 'there punctually Promiſe, again and a-'gain, That *Oliver* ſhould have it of you, 'whenſoever he would deſire it; and there-'upon we did agree, and compoſe the 'Matter with you, and paid you Money; 'ſo that you had your deſire. But when '*Oliver* did ask you to perform your Pro-

'miſe,

'miſe, you did deny him, with theſe words, '*I have done with that now.* Meaning, be-'like, that having got the Money, you 'had your Deſire: and did not intend 'to perform your Promiſe. But I muſt 'tell you, that if you had not Promiſed, 'and Covenanted in that manner, I ſup-'poſe we ſhould have made no Agree-'ment with you; however not at that 'time: for it would have been unreaſo-'nable for us to have Paid ſo much Mo-'ney, and not expect to know for what, 'nor why, in the Particulars. And ſeeing 'you have dealt ſo by us, I have juſt 'ground, if it be but for that Cauſe, to 'deny any further Dealing with you: for 'plainly I have not often found the like 'Deceit among the worſt of Men.

Weſt-Charlow, October 31. 1668. *Richard Vokins.*

Theſe Letters were firſt delivered to my own Father, in hopes that he alſo would clear himſelf, from being concerned any more, for the future, in the Controverſie between the Prieſt and me. For my Relations medling in it had been, and was a great Exerciſe and Trouble to me; and I laboured, with my utmoſt Diligence, to prevail with them, to engage themſelves from medling any more in this Matter for the future. And having prevailed with my

my Father-in-Law and Brother-in-Law, as aforeſaid (who both of them were afterwards Convinced of the bleſſed Truth, and became honeſt Friends and Lovers of it:) I beſought my own Father alſo to do the like. But he for a while refuſed, intending to make a further Agreement with the Prieſt; and for that End ſent ſeveral times to him, to invite him to meet him at ſome convenient place, that they might treat together about it. But when he ſaw that the Prieſt kept off, and would not come to the ſpeech of him; he ſent to him; deſiring a particular Account of his Demands.

At length the Prieſt ſent him a few words in Writing, after a ſlight manner; altogether inſignificant as to Particulars: and therefore unſatisfactory to my Father.

Whereupon ſeeing himſelf ſo ſlighted, and his Expectation fruſtrated, my Father was offended with the Prieſt; and became willing alſo to acquit himſelf of that Buſineſs: And thereupon, after he had laboured in it near three Months, he ſent both the Money and the Letters, which he had ſome time before received from my Father-in-Law *Thomas Bunce*, and my Brother-in-Law *Richard Vokins*, (which he had kept by him till now, that they might not anger the Prieſt, and render him leſs tractable in his intended Treaty with him;) and together

gether with them, he ſent the Prieſt a few Lines from himſelf alſo, in theſe words.

Mr. *Anderton*,

'WHereas I have received a Paper, containing a certain Value of Tithe 'of *Oliver Sanſom*'s; but nothing in Particulars, nor no Name ſubſcribed to it: I 'having received of my Friend *Thomas* '*Bunce* the Money that is left of the Goods 'which you took away, I do herewith ſend 'it to you, with a Letter that came from 'the ſaid *Thomas Bunce*; and alſo one from '*Richard Vokins*; intending never any more 'to have any thing to do therein. So with 'my love to you, I reſt

John Sanſom.

January 1. 1668.

My Relations having thus (through my Importunity) diſcharged themſelves of this matter, it was greatly to my Satisfaction. But when theſe Letters were delivered to the Prieſt, he was very angry, and refuſed to take the Money. Whereupon the Neighbour that carried it to him, came to my Houſe, and throwing it down on the Table, ſaid, The Prieſt would not have it, and he thought I had moſt Right to it: and ſo left it, and went his way. But as for the Letters, the Prieſt ſaid he would keep them, to wipe his B—— with.

After

After this, at the time called *Eaſter* following, the People of *Boxford* (where I lived) being gathered together in the Houſe they called their Church, to chooſe Officers for the Pariſh; the Prieſt took occaſion at that time, and in that place, to accuſe me, in a malicious manner before all the People there aſſembled: and ſpake alſo contemptuouſly againſt the Truth, and way of God, which I and my Friends made Profeſſion of. Which when I heard of, I was much grieved, and felt a concern lie upon my Spirit, to write ſomething in Anſwer thereunto, for the Information and good of the People, and for the Vindication of the precious Truth from his ſlanderous Suggeſtions; whereby he ſought to render both it, and them that profeſſed it, odious to his Auditory. And that which I wrote was as followeth.

Friends and Neighbours,

'FOrasmuch as *James Anderton* hath opened his Mouth wide, againſt the innocent People of God called *Quakers* in general, and me in particular; but chiefly againſt the Truth, which we profeſs: Now it is well known to moſt of you, that his Enmity hath been openly manifeſted towards me, both by Words and Deeds. Yet he could never juſtly charge me with Evil-doing, though he hath

'hath ſought for it; to the Praiſe of the 'God of my Life be it ſpoken: who by 'his Grace hath preſerved me, by his own 'good Spirit hath led and ſtrengthened me 'hitherto; bleſſed be his Holy Name for ever.

'Now as to what he hath charged me 'with from the Printed Book; wherein 'ſome of his envious doings are laid open 'and diſcovered: For the Truth of what 'is therein contained, you know I need 'not go far for witneſſes; becauſe that 'many of you can teſtify, from your own 'knowledge, that the greateſt part thereof 'is True. And as to that Paſſage, in the 'latter end of the ſaid Book, to wit, '*That he preferred Card-playing, before the 'true Worſhip of God*; you know that in 'your hearing he ſaid, that *He did prefer 'Card-playing an hundred times, before our 'Meetings, or Worſhipping of God.*

'Now if it can be proved, That the 'true Worſhip of God is in that very way, 'which we meet together to Worſhip him 'in, and in that very way wherein we 'meet together, and Worſhip God in, 'is the true Worſhip of God performed: 'Then it is evident, that he that ſpeaks 'againſt our Meetings, ſpeaks againſt the 'true Worſhip of God. But it can be ſo 'proved, Therefore he that ſpeaks againſt 'our Meetings, ſpeaks againſt the true 'Worſhip of God.

'For

'For proof hereof, Firſt, we can and 'do in Truth teſtify, that we have the 'Seal and Witneſs of the Spirit of Chriſt 'in our ſelves, That in our Meetings we 'do Worſhip the only true God in Spirit 'and in Truth, according to the Words 'of Chriſt, *John* 4. And therein we do 'find acceptance with him, and are alſo 'led and guided by the ſame Spirit, to do 'thoſe things which pleaſe him. And as 'many as become faithfully obedient there-'unto, come to know the effectual working 'of his mighty Power, to redeem them 'from the Bondage and Captivity of Sin 'and Death inwardly, and from a vain 'Converſation outwardly: So as to live 'Soberly, Righteouſly and Godly in this 'preſent World.

'*Secondly*, We do abide in the Doctrine 'of Chriſt, and do keep his Command-'ments; as might be largely evinced ac-'cording to the Scriptures of Truth.

'*Thirdly*, Our Meetings are according 'to the Examples of the Apoſtles and 'Saints in the Primitive times; who wor-'ſhipped God in the Spirit, and rejoyced 'in Chriſt Jeſus, and had no confidence in 'the Fleſh: And if any thing was revealed 'to to him that ſat by, the Firſt was to 'hold his Peace; that all might be Com-'forted, and Edified in the Truth, 1 *Cor.* '14. 30.

'*Fourthly*,

'*Fourthly*, We are alſo come to witneſs the 'fulfilling of the Scriptures, which were 'ſpoken before by our Lord and Saviour 'Jeſus Chriſt, to wit, That againſt his 'Followers Perſecutors would ariſe, who 'would ſay all manner of Evil againſt them 'for his ſake; And that they would caſt 'them out of the Synagogues: Yea (ſaid 'he) the Time ſhall come, that whoſoever 'killeth you will think he doth God Ser-'vice.

'Now ſee, and mark well, whether '*James Anderton* be not exactly here point-'ed at; as *Firſt*, For ſaying all manner 'of Evil falſly. *Secondly*, For Excommu-'nicating, or Caſting out of his Synagogue. 'And *Thirdly*, For putting to Death, if 'he had Power to his will. For he hath 'told me in plain Terms, That if the 'King would but grant a Law, he would 'be the Firſt Man that would ſet a Faggot 'to my Tail. A ſure ſign that he is not 'a true Chriſtian, not a follower of Chriſt 'Jeſus. For we have the Expreſs Teſti-'mony of the Apoſtle *Paul*, that all who 'will Live Godly in Chriſt Jeſus, ſhall ſuf-'fer Perſecution, not Perſecute, but be 'Perſecuted. And as the Chriſtians of 'old had theſe things done unto them: So 'we have now the ſame done unto us; and 'that, for no other Cauſe, but for Godly 'Living, Innocent Walking, and bearing

'our

'our Faithful Teſtimony for the Truth
'and Worſhip of our God, againſt all falſe
'Worſhips. And like as they of old did:
'So we now for the ſame Cauſe, do take
'joyfully the ſpoiling of our Goods; know-
'ing in our ſelves that we have in Heaven
'a better, and more enduring ſubſtance.
'So that we are not terrified by our Adver-
'ſaries: *Which is to them an evident token of*
'*Perdition; but to us of Salvation, and that*
'*from the Lord*, Phil. 1. 28.

'So it is clear, *Firſt*, By the witneſs
'of the Spirit of Chriſt in our ſelves, 1
'*John* 5. 10. And by our Lives and Con-
'verſations, wherein the Fruits thereof
'appear. *Secondly*, By our keeping the
'Commands of Chriſt. *Thirdly*, By our
'Exerciſe and Practice in our Meetings.
'And *Fourthly*, By our Sufferings for Righ-
'teouſneſs ſake, that our Meetings are of
'God, and that the worſhip performed
'therein, is the true worſhip of God. And
'therefore whoſoever ſpeaks againſt our
'Meetings and Worſhip, ſpeaks againſt the
'true Worſhip of God.

'And whereas he ſays we are worſe than
'the *Papiſts*; I know no ground he has ſo
'to ſay or think: Unleſs it be for this,
'that the *Pope* and *Papiſts* firſt ſet up the
'Antichriſtian Yoke of Tithes in this Na-
'tion, for the maintaining a Company of
'Prieſts, in Eaſe and Idleneſs, and in

'Pride

'Pride and Fulneſs, to the great oppreſ-
'ſion of the People. And now the Lord
'hath raiſed a Teſtimony in the Hearts of
'his People, againſt all ſuch falſe Miniſters,
'and deceitful Workers; ſo that we can-
'not put into their Mouths: For which
'cauſe they have prepared War againſt
'us. But it is not to be wondered at, if
'theſe Men (whoſe God is their Belly,
'and who mind Earthly things) do ſo
'kindly remember their Father the *Pope*,
'for having left them this ſweet Legacy
'of Tithes; and prefer him far before us,
'who would have them live as did the
'Miniſters of Chriſt in the Primitive times,
'who Preached the Goſpel freely, and did
'receive no more than what was neceſſary
'for Food and Rayment, and were there-
'with content: Which alſo was freely gi-
'ven them by thoſe that received and own-
'ed their Doctrine; as may be ſeen at large
'in the Scriptures of Truth.

'And as for all his other Accuſations,
'which he in a clamorous manner vented
'againſt us; ſurely he had no more ground
'for them, than his Fore-fathers, the
'Prieſts and Perſecutors of old, had a-
'gainſt Chriſt and his Followers.

'And now I may ſay, as the Apoſtle
'*Paul* once did to his Perſecutors, That
'after the way which this Prieſt calls He-
'reſy, do I (with many more) Worſhip

'the

'the living and true God; believing all 'things that are written in the Holy Scriptures, which do bear Testimony of Christ 'Jesus, the true Light in whom I have 'believed: being freely given up to follow 'him through the many Tribulations; hoping to keep the word of his Patience, 'even unto the End. And then I have 'an assurance, that he will keep me in the 'Hour of Temptation, and in the Day of 'Tryal; which will come upon all that 'dwell on the Earth.

'And unto all you, my loving Neighbours, is true Love in my Heart, with 'earnest desires, that you would consider 'your own States and Standings, every 'one of you, whether you are not in the 'Broad way. For plainly I testify to you 'in the Fear of the Lord God, that *James Anderton*, your Priest, is not in the way 'that leads to Life: And if any of you do 'think to receive any Good, or Benefit 'to your Souls from his Ministry; you 'may as reasonably expect to gather good 'Fruit from an evil Tree; which Christ 'said, Could not be.

'Wherefore in Christian love to your 'Souls I write this, to warn you not to 'trifle away your precious time; but turn 'to the Light of Christ, and the Manifestation of the Holy Spirit, which is the 'Gift of God, shining in your own Hearts

'and

'and Conſciences; which will reprove for 'and condem Sin in your mortal Fleſh, and 'through Believing will lead you out of 'Sin, into a State of Acceptance with 'God; in which, through Obedience, con-'tinuing, you may come to be redeemed 'from the Bondage of Corruption, and be 'brought into the glorious Liberty of the 'Children of God, who are all led by his 'Spirit.

I am a real Friend to all tender-hearted People, but a living witneſs againſt Deceit,

The 28th of the 1ſt Month, 1669.

O. SANSOM.

POSTSCRIPT.

'IF *James Anderton*, or any other, hath 'any thing to Charge us with, who 'are in Scorn called *Quakers*; let it be pro-'duced in writing openly to the view of 'all ſober People: and they may expect a 'ſober Anſwer in Plainneſs. And ſo let 'them and us be tryed by the Scriptures 'of Truth; and whoever is found Guilty 'of Error, let him be cenſured accord-'ingly.

Try all things: Hold faſt that which is Good.

I appointed my Man to read this fore-going Letter, in the Audience of the People, when they came forth from their Worſhip

Worſhip the next Firſt Day, after the Prieſt had ſo deſpitefully clamoured againſt me, as is before expreſs'd. The Prieſt, it ſeems was gone that Day to his other Quarter; (for he had two Places, or Quarters, from whence he ſought his Gain.) And as my Man was ſtanding in my Garden (which adjoined to that which they call the Church-yard) and began to read my Letter to the People, as they came forth, who thronged near to hear; it ſo fell out, that at that very Inſtant, the Prieſt himſelf came home from his other Shop, or Place of Trading-worſhip: and ſeeing the People ſoberly giving Attention to what my Man was Reading, he haſted thither himſelf alſo, and preſſed near to the Place where my Man ſtood. And at firſt, in a deriding manner, he put off his Hat, endeavouring with Mocks and Scoffs to raiſe up Lightneſs in the People; and often interpoſed Queſtions, to interrupt the Man in his Reading. But when he ſaw all that would not do, and that he could not Baffle, nor hinder the one from Reading, nor the others from Hearing; he then, in a ſort of furious Madneſs, leap'd at my Man, and having torn the Paper out of his hand, rent it in the mid'ſt. Then told my Man, he had behaved himſelf honeſtly hitherto: but if he would do ſuch Knacks as this, he ſhould go to Priſon.

Though

Though the Reading this Paper (ſo far as it was read) unto his Hearers, angred the Prieſt for the preſent; yet he grew quieter upon it for a-while, ſo, that for ſome Months, he ſaid little to me: But afterwards, his Belly ſtill craving, he would take Occaſion often, when he met me, to threaten me with a Priſon, if I would not pay him Tithes: And in the 11th Month, 1669. ſeeing me in the Street, he told me, He had favoured me the longer, becauſe of the cold Weather: but now, if I would not pay him, I ſhould be ſure to go to Priſon. Whereupon I asked him, How his Heart could be ſo tender, as not hurt me with Cold; and yet could Burn me with Fire, as he had formerly ſaid. Then he ſeemed to warn me, and withal threatned me before Witneſs, That if I did not pay him, I muſt expect to go to Priſon; and deſired me not to take it ill. I told him, I could not take it as from a Miniſter of Chriſt. For I never read that any of them did ever go to Law for their Wages. So in the Concluſion, he ſeemed to carry himſelf more ſmoothly than formerly, with feigned Words, pretending to pity me, and the like. But I having a ſenſe of his Diſſimulation and Deceit, felt a Concern upon my Spirit, to write ſome Lines as a Warning to him: Which were as followeth.

James Anderton,

'I Have conſidered of thy Warning, or 'rather Threatning of me Yeſterday. 'And in the Conſideration thereof, there 'did ariſe a Word in my Heart, as a 'Warning from the Lord to thee, that 'thou take heed what thou do'ſt unto me: 'for the Lord Jeſus, the Righteous Judge, 'in the dreadful Day of Account, will 'reckon it as done unto himſelf. Becauſe 'he, by his pure Light hath let me ſee, 'that the Work and Miniſtry, which thou '(for filthy Lucre ſake) art crept into, is 'not of God, neither waſt thou led into 'it by the good Spirit of the Lord; but 'by the contrary Spirit, which doth al-'ways reſiſt the Spirit of God, and deſpi-'ſeth his Light in the Conſcience. And 'the Lord hath not only let me ſee this: 'but hath raiſed me up, to bear a Teſti-'mony for his Truth, againſt thy Deceit 'and Hypocriſie. And this is to Certifie 'thee, in God's Fear, from my very heart, 'that I cannot, neither dare I pay thee 'Wages, which unjuſtly thou do'ſt Claim, 'for fear of Offending the Lord God, who 'hath given me Life. I tell thee plainly, 'I had rather die the ſharpeſt Death that 'can be invented, than wilfully to grieve 'the good Spirit of the Lord, and rebel 'againſt his Light in my Conſcience.

And

'And this is further to let thee know, 'that Jeſus Chriſt, the Light of the World, 'that lighteth every Man that cometh in-'to the World, he is my Strength, and 'my Stay; yea, he alone is my Hope of 'Glory: and by his Power it is, that I 'do ſtand this day a Witneſs on his be-'half, for his bleſſed Truth, in oppoſition 'to thy Ways and Practices. And ſee-'ing what I do herein is not of my ſelf; 'but by him alone: therefore whatſoever 'thou do'ſt againſt me in this Matter, he 'may juſtly impute it as done unto him-'ſelf (read *Mat.* 25.) for he alone is both 'the Author, and the Finiſher of my Faith; 'and alſo the Defender, and Preſerver of 'me in it.

'Therefore, in tender Love to thy Soul, 'I adviſe thee to be warned, and to take 'heed what thou do'ſt; and Repent and 'turn to the Lord, and obey his Light 'in thy Conſcience, whil'ſt his Holy Spirit 'ſtriveth with thee: Leſt thy Day paſs 'over, and thou be cut off, and there be no 'Remedy for thee.

Written by one, unto whom, through the Mercy of the Lord, it is given on the behalf of Chriſt, not only to believe, but willingly to ſuffer for his Sake.

The 14th of the 11th Month, 1669.

O. SANSOM.

This Letter I ſent to his Houſe by my Man; and the Prieſt being then in his Chamber, was called down, and the Letter delivered to him: who, with a fierce and wrathful Look, took it in his hand, threw it back into the Man's Face; and turning about, ran up Stairs again, without ſpeaking one word. At which ſtrange Deportment of his, they of his own Family, that beheld it, ſeemed to be aſtoniſhed. But my Man came away, and left the Letter there; which (as the Prieſt's Children reported) was afterwards burnt.

About a Month after this, I met both the Prieſt and his Wife on Horſeback, on the High-Way, near unto a Gate; which I opened for him: and the Weather being cold, he ſaid to me, Honeſt *Oliver*, Thou may'ſt pray for the Continuance of this Cold Weather, to keep thee out of Jayl. I asked him, Why he threatned me with a Jayl, ſeeing he confeſſed to my Honeſty? Surely, ſaid I, the Jayl was not made to Confine honeſt Men.

But my Honeſty could not ſecure me againſt this Prieſt's Diſhoneſty and Cruelty. For ſhortly after this, having procur'd a Writ againſt me, he ſent it to the Bailiff of *Lamborn*, who was then to go to the Aſſize, deſiring him to come early in the Morning, to Arreſt a Man, who he did believe would bear him Company to *Reading*.

The

The Bailiff came accordingly, and brought his Man with him; and they taking the Prieſt's Son with them to direct them, waited for me; and as I paſſed along the Street, laid hold on me; and the Prieſt having counſelled them before not to truſt me, the Bailiff would hardly ſuffer me to go into my own Houſe, to put on other Clothes; yet at length he did let me go in, himſelf and his Man going in with me. So, while I was making my ſelf ready, I cauſed the Bailiff and his Man to Eat and Drink; and then, being ready to go with him, my dear Wife and I kneeled down, and Prayed together, committing each other to the Lord, and ſo took Leave of each other, knowing it was for the Lord's Sake alone that we were thus parted aſunder.

Mean while the Prieſt's own Horſe was made ready, to carry me to Priſon; and he himſelf, with his Wife and Children, came forth into the Street, to behold me carried away: And he ſcoffingly ſaid, he would have me remember to carry a Pen and Ink with me; for he thought I might have leiſure now to write more Books.

Truly I was grieved in my Spirit, to ſee him harden himſelf ſo in his Wickedneſs, and in his Rebellion againſt the Lord and his Truth, and even againſt the Light in his own Conſcience; which I was ſenſible

had at ſome times reached unto him, and in ſome meaſure opened his Underſtanding. Wherefore juſt before I got upon the Horſe, I made a little ſtand; and fixing my Eyes earneſtly on him, in the Dread of the Lord, I thus ſpake unto him.

James Anderton, *If thou had'ſt done this ignorantly, as not knowing what thou did'ſt; then I could have beſought the Lord to forgive thee: but ſeeing thou do'ſt it wilfully, againſt the Light of thy own Knowledge, I have now only this to ſay, The Lord look upon it, and require it.*

Having ſaid this, I got on Horſeback, and was convey'd to *Reading* Goal, on the Laſt Day of the 12th Month, 1669. where I was kept a cloſe Priſoner Two full Years and upwards. In all which time, I never ſaw my own Habitation, nor indeed ſo much as deſired it: but reſted ſatisfied in the Will of my Heavenly Father; being willing to drink that Cup which he had appointed for me.

Now in this time of my Confinement, the greedy Prieſt took away my Goods by force; what, and how, and as he pleaſed. Of which I received the following Account from my Man that then lived with me, whoſe Name was *John Wightwicke*.

An Account of the Proceedings of Prieſt Anderton, *and his Man* Lodowick Yeomans, *for the Tithe of my Maſter* Oliver Sanſom's *Living, while he was kept a cloſe Priſoner, in the Year* 1670.

ABOUT the Middle of the Fourth Month, we having made our Hay, *Lodowick Yeomans*, with *James Basford* and his Man, came into the Mead very early in the Morning, before we were got thither, and carried away a Load of Hay. And towards the latter End of the ſame Month, they came again for another Load; and as they were loading it, I being then there, I asked them, By what Authority they did it? *Lodowick* ſaid, *What's that to you.* I told them, It was to me, as I was intruſted with my Maſter's Buſineſs; and that I did look upon it to be no better than Theft. But for all that, they carried away the Hay.

And on the 28th Day of the 5th Month, we having reaped two Acres of Wheat, and ſet it up in Shock, *Lodowick* came and threw it all down; and with the Prieſt's other Man, began to ſet up a Shock a-croſs the Land, in the manner as they uſually ſet their Tithe-Shocks. Whereupon I came to them, and asked them, If they would

ſet up the Corn again, which they had thrown down? *Lodowick* ſaid, *No: You may ſet it up your ſelf if you will.* And further he ſaid, *Now I have ſet out the Tithe, if thou,* Wightwicke, *do'ſt touch it, thou ſhalt be Whipt, or Burnt in the Hand.*

On the Morrow, we went to fetch home the Corn, and when we came to the Croſs-Shock, we began to take it up: But *Lodowick* being not far off, came and bid me *Throw it down again,* or he would make me: I told him, *I ſhould not do ſo:* whereupon he threw it down himſelf, and guarded it all that Day.

On the next Day we came to another Land, and when we loaded, and bound our Load, *Lodowick* came, and bid me throw down his Sheaves. I told him he had none there. He ſaid, he would not diſpute that. But he pulled out his Knife, and went to cut the Cart-Rope; threatning, if any one did move the Horſes, he would knock him down: So he did cut off the Rope in two places, and threw down the Load; and ſaid he would make us let it ſtand in the Field, until they did make their Reek: yet they carried it away the ſame Day.

On the 6th Day of the 6th Month, we went to carry ſome Oats; and after we had taken them up, and were gone away to another Land, *Lodowick* came, full of

Envy

Envy and Fury, and began to cut our Traces, and ſaid, he did intend to do ſo before Harveſt. So he cut off our Harneſs all on one ſide; and threatned, that next time he would cut the Cart.

On the 10th of the 6th Month this ſame *Lodowick* went, with *James Basford*'s Cart, before us, and took up our Barley, what he pleaſed. And on the next Day we went to carry ſome Fitches, upon the ſame Land where our Harneſs had been cut; where were alſo ſome Oats left, which *Lodowick* had thrown off the Cart at that time. So we took up the Oats and the Fitches, and *Lodowick* ſaid, he would make us Carry it to the Parſon's. And as we were to paſs by the Prieſt's Gate, *Lodowick* ſtopped the Horſes, and beat them about the Heads, and punched him that led the Fore-horſe. And with the Noiſe, that was made, the Prieſt came forth; and my Dame told him, He made a great a-do for his Belly. So they forcibly took away the Horſes, Cart and Corn, and drew it into the Prieſt's Barn: And when they had taken off what Corn they pleaſed, they turned out the Horſes and Cart into the Street again. This is Atteſted to be a true Account,

By me *JOHN WIGHTWICKE.*

As thus the Prieſt dealt with me this Year, ſo he continued to do in the next Year, 1671. For at Shearing-time, he took from me by Violence ten Fleeces of Wool; and in Hay-time he took away my Hay, as before. And in Harveſt, when my Wheat was all reaped, and ſet up in Shocks, his Man *Lodowick* came, and ſcattered the Sheaves all about upon the Land: and having brought a Cart, he carried away what he pleaſed; leaving the reſt in that Condition as he, in his Envy and Madneſs, had ſcattered it about.

While thus the Prieſt kept me in Priſon, and made Havock of my Goods; it aroſe in my Mind to write to my Neighbours, to put them upon Conſidering what Spirit their Teacher (whom they heard and followed) was of, who brought forth ſuch Evil Fruits as theſe. This Letter I ſent to my Wife; and ſhe took an Opportunity to deliver it to the People, as they came out of their Worſhip-Houſe on a Firſt-Day. This enraged the Prieſt, that meeting my Wife ſoon after in the Street, he reviled her much, and told her, If he had been there, he would have laid her by the Heels. Of that Letter the Copy here followeth, thus directed.

To my loving Neighbours, dwelling at and near Boxford, *Theſe.*

'ALL you my Neighbours, who are 'Inhabitants in *Boxford* and *Weſt-* 'brook, and the Parts adjacent; even all 'ſuch of you more eſpecially, who ſit un- 'der *James Anderton*'s Miniſtry, and up- 'hold him therein, by paying him Wages: 'I deſire you to Judge by his Fruits, whe- 'ther he is a Miniſter of Chriſt, or of An- 'tichriſt. For Chriſt Jeſus ſaid, *By their 'Fruits ye ſhall know them.*

'It is not unknown to moſt of you, how 'he hath dealt with me for theſe Six or 'Seven Years ſpace; which is too long 'here to be expreſſed: how furiouſly, en- 'viouſly, and wickedly he hath proceeded 'againſt me, and all for filthy Lucre ſake, 'becauſe for Conſcience ſake I could not 'pay him Wages; but in Obedience to the 'Lord was conſtrained often to teſtify, 'that his Work and Miniſtry was not of 'God, but by the Traditions and Inven- 'tions of Men, contrary to God. And 'for denying his Work and Miniſtry, and 'refuſing to put into his Mouth, he hath 'prepared all this War againſt me. And 'if, with a ſingle Eye, ye do but view his 'Actions, I know ye cannot but Confeſs, 'and ſay with me, That he is one that

'ſerves

'ſerves not our Lord Jeſus Chriſt, but his 'own Belly: and ſurely his Reward will 'be according to his Works. And I would 'have you all to know, That my Refuſing 'to pay Tithes, is purely a Matter of 'Conſcience to me; and I do it in Obe-'dience to the Will of the Lord, which I 'dare not Gainſay: and not out of Wil-'fulneſs, or Obſtinacy, or for any Cove-'tous End. And that you may be ſatis-'fied in this thing, I have propounded 'ſome Queries for you to Conſider of, 'and for your Prieſt to Anſwer. They are 'as followeth:

Query 1. 'Whether to Pay Tithes, or 'to Receive Tithes, be not a Denial of 'Chriſt's being Come in the Fleſh; ſeeing 'he came to put an End to the Firſt Co-'venant and Prieſthood, who only were 'to take Tithes?

Qu. 2. 'Whether when Chriſt did come, 'and Change the Prieſthood, he did not 'alſo diſannul the Commandment, where-'by Tithes were to be paid? See *Heb.* 7. '12, 18.

Qu. 3. 'Whether Chriſt gave Power to 'any Pope, or Prince, to ſet up Tithes 'again, after he had diſannulled them?

Qu. 4. 'Whether there be any Scrip-'ture, in all the New Teſtament, that 'gives the leaſt Intimation, That Tithes 'were,

'were, or ſhould be the Maintenance of 'the Goſpel-Miniſtry, after Chriſt's diſ-'annulling them?

Qu. 5. 'Whether they that are true 'Goſpel-Miniſters, do not receive a Gift 'freely from Chriſt, whereby they are 'made able Miniſters; as the Apoſtle ſays, '*As every one hath received the Gift, ſo let 'him Miniſter the ſame, as good Stewards of 'the manifold Grace of God*, 1 Pet. 4. 10? 'But they that Miniſter by Human Learn-'ing, or natural Parts, without a Gift from 'Chriſt; having got a Form of Knowledge 'and of Godlineſs, without the true Power, 'are ſuch as the Apoſtle *Paul* ſaid ſhould 'come in the laſt days, whom he warned 'the true Chriſtians to turn away from, '2 *Tim.* 3. 5. And are not ſuch to be turn-'ed away from now?

Qu. 6. 'Whether they that receive a 'Gift from Chriſt, and miniſter therefrom, 'ought not to do it freely? *Freely ye have 'received, freely give*, ſaid Chriſt to his Mi-'niſters and Meſſengers, whom he ſent 'forth to preach. Surely, as the Gift of 'God is free, ſo the Exerciſe of it, ought 'to be free; and not to be ſold for Money. 'God is a free Giver, and ſends his Goſpel 'freely: He did not intend, that People 'ſhould be compelled to pay for it.

Qu. 7. 'Where the Goſpel is preached 'freely, and Peoples Hearts are reached,

'and

'and opened by the Power thereof; Can 'they chooſe but love that Miniſter, who 'miniſters Spiritual things to them? And 'is it poſſible but that, in this Love, they 'ſhould miniſter Outward things to ſuch? 'Thus they that Preach the Goſpel, may 'live of the Goſpel; the Goſpel, which 'is the Power of God, opening Peoples 'Hearts, and inclining them readily to 'Communicate to ſuch what is needful and 'convenient. But ſhould the Miniſters of 'the Goſpel live of the Goſpel? or of a 'Law, forcing Maintenance from Men a-'gainſt their Wills?

Qu. 8. 'Did Chriſt ever intend, that his 'Miniſters ſhould be maintained by Men 'of this World, who deſpiſe him and his 'Meſſage, and walk in Looſneſs; yea, ſome 'of them in all manner of Wickedneſs and 'Prophaneneſs? Or did he intend, that 'they who fear him, and love him, and 'refuſe to pay Tithes, or other Mainte-'nance, in true Conſcientiouſneſs unto him, 'ſhould be forced to do it by Laws and 'Penalties? Is this of Chriſt? or came this 'from the Pope, who with his miniſtry 'hath departed from the Way of Chriſt, 'and ſet up Inventions of his own?

Qu. 9. 'Is not the Goſpel a Goſpel of 'Peace, Love and Gentleneſs? Should not 'the Miniſters of it be ſuch? Should they 'Strive? Should they provoke Men? Should

'they

'they contend about their Maintenance?
'and make the Goſpel burdenſome to any?
'Where men's Hearts are opened, and they
'give freely, there it is not burdenſome:
'but where Men are forced, ſome againſt
'their Wills; others againſt their Know-
'ledge, Belief and Conſcience, to maintain
'and uphold that which they know is not
'of God; Is not that burdenſome? Doth
'this at all become the Goſpel, or Mini-
'ſtry of Chriſt?

Qu. 10. 'Had not we better give our Te-
'ſtimony againſt this falſe Miniſtry, and
'againſt this falſe Way of maintaining it
'by Tithes, which Chriſt put an End to;
'and ſo Confeſs him in his Prieſtly Office,
'which ſtands for ever, and in his Mini-
'ſtry and Miniſters; which Miniſter by
'a Gift received from him, and Miniſter
'freely, not for filthy Lucre: than be
'Condemned by Chriſt, for owning them,
'and denying him.

'Truly, I had rather ſuffer the loſs of
'all my Goods, and endure Impriſonment
'all my Days, than deny Chriſt here be-
'fore Men in paying Tithes, and owning a
'Miniſtry which I know is not of him;
'and ſo to be denied by him before his
'Father. For I am ſatisfied in my Heart,
'as in the Lord's ſight, That if I ſhould
'pay Tithes; I ſhould be denied by Chriſt
'my Lord and Maſter; in whom alone I

'expect,

'expect, and am aſſured of Salvation, 'through Faith in his Name, and in Obe-'dience to what he requires. But they 'that obey not his Goſpel (which diſan-'nulled Tythes) on them will he reveal 'and execute Wrath, 2 *Theſſ.* 1. 8.

'Conſider of theſe things ſeriouſly, in 'the Fear of the Lord; and require your 'Prieſt in plainneſs to Anſwer according 'to the Scriptures of Truth, and ſend his 'Anſwer in writing to me. For I do here-'by declare, That if he can make appear 'by the Scriptures of Truth, and by the 'Examples of Chriſt and his Followers, 'therein recorded, That Chriſtians ought 'to pay Tithes; I ſay, if he can make 'this appear, by ſound Words which can-'not be condemned; then I ſhall be con-'tent, not only to pay Tithes for the 'time to come; but whatſoever I have 'kept back in the time paſt, to reſtore 'Sevenfold. But if he refuſe to Anſwer 'theſe Queries plainly, according to the 'Scriptures, and ſhew the Rule of his Main-'tenance therefrom; then let him not, for 'time to come, call the Scriptures his Rule 'any more: but let him go to the Pope, 'and Claim his Tithes by his Rule; for the 'Pope, and his Popiſh Princes, were the firſt 'that made Laws to compel Chriſtians to 'pay Tithes.

'It

'It is in love to you, and for your Soul's 'ſake, that I have written theſe things; 'otherwiſe at this time I had been ſilent; 'For I am ſatisfied in my Teſtimony, that 'it is for the Lord; to whom I have com-'mitted my cauſe, and who hath hitherto 'preſerved me, all holy Praiſes be to him 'for evermore; and I know that in his 'due time he will deliver me. So in his 'Love I reſt, and remain

A true Friend to all your Souls.

Written in *Reading-Goal*, the 25th of the 5th Mo. 1671. OLIVER SANSOM.

Where I endure Impriſonment, for bearing Witneſs for the Lord, againſt the falſe Shepherds, who feed themſelves, but not the Flock; and by violence tear their Wool from off them.

This is that Paper which ſo enraged the Prieſt, that he let looſe his unruly Tongue, in reviling Language and Threats, upon my Wife for delivering it; though not to him, but to the People. But he would not be perſuaded to Anſwer it.

I was ſtill kept a cloſe Priſoner, upon the Prieſt's ſuit for Tithes; and he had often ſaid I ſhould never have my Liberty, but ſhould lie in Priſon till I rotted. And to make the more ſure of me, this wicked Prieſt

Prieſt had procured a Writ *De Excommunicato Capiendo* to be taken out, and ſerved on me while I was in Priſon; that having two ſtrings to his Bow, if one of them ſhould ſlip or break, the other might hold me faſt ſtill.

In this both the Enmity and Subtilty of this Prieſt appeared; for hereby he both ſtrengthened my Bonds, and cunningly, but falſly excuſed himſelf to his People. For when any of my Neighbours did at any time ſpeak to him on my behalf (which ever now and then one or other of them did) deſiring him to ſet me at Liberty; he would wipe his Mouth, and tell them, That I was not his Priſoner now, but the King's, upon a Writ of Excommunication: For (ſaid he) though I did indeed ſend him to Priſon, yet it is not I that continue him there now. But this Shift of his, by which he thought to hide and cover his Deceit, did ſerve to lay him and it more open and naked afterwards.

For after I had been confined more than Two full Years, a cloſe Priſoner (not having ſeen my outward Habitation, in all that time) a Declaration came forth from the King, to ſuſpend the Penal Laws; and thereupon it was expected that all Priſoners upon the Account of Religion, ſhould be ſet at Liberty; except thoſe that lay for Tithes.

Now

Now had I freedom to ask the Jailer (which in all that time I had not done before) to grant me a few Days Liberty to go home; which he readily granted, provided I would go privately: But that I could not accept of. Wherefore I told him, If he would not allow me to go home as openly, as I came from home, I muſt be content to ſtay in Priſon, until way ſhould be made for my Enlargement. When the Jaylor heard me ſay ſo, he gave me leave to go home as I deſired.

It was about the middle of the Day, when I came to *Boxford* (the place of my Habitation,) And I going openly through the Town, many of my Neighbours ſeeing me, came running to welcome me home; and ſaid, they were glad to ſee me at Liberty. I told them, I was not yet releaſed from my Impriſonment; but that it was likely I might be in a ſhort time; if their Prieſt did not withſtand it. Some of them ſaid, They were confident he would not keep me in Priſon on his account; and then related to me the words which they had heard him ſay to that purpoſe, *viz.* That though he had ſent me to Priſon, yet he did not continue me there. When I heard that, and had well conſidered of it, ſomething came upon my Mind to write to the Prieſt, after this manner.

James

James Anderton,

'THOU may'ſt remember, that a-
'bove Two Years ſince Thou didſt
'cauſe me to be Arreſted, and caſt into
'Priſon; where I have remained more
'than two full Years, in cloſe confinement;
'which is not a light nor a ſmall matter.
'For I tell thee truly, that not any thing,
'nor all things that this World can afford,
'(if they were proffer'd me) could have
'induced me to have indured it. But I
'ſubmitting to it in true Tenderneſs, and
'Conſcienciouſneſs towards the Lord God
'of my Life; and he beholding the inte-
'grity of my Heart, and ſeeing that to-
'wards him Innocency was found in me,
'and that towards thee I had not done,
'nor did, nor intended to do any Harm:
'Therefore hath the Lord, in the exceed-
'ing Riches of his Love and tender Mercy
'(which fails not towards them that fear
'him) been very nigh unto me, and hath
'ſuſtained and preſerved me all along;
'Bleſſed and Praiſed be his Holy Name for
'ever. For it is He, and only He, who
'is the God of the Spirits of all Fleſh, that
'can make difficult and hard things eaſy,
'and a Priſon pleaſant. Glory over all be
'to him for ever more. *Amen.*

Now

'Now the Cauſe of my Writing to thee 'at this time is, by reaſon that ſome do 'report thou didſt ſay, that although thou 'didſt caſt me into Priſon; yet I was not 'kept there upon thy Account now: But 'upon the Kings Writ of Excommunica-'tion: Now I deſire, in meekneſs, to ask 'thee one Queſtion. Suppoſe the King 'ſhould make void the aforeſaid Writ; 'then my Queſtion is, whether thou would-'eſt be willing to releaſe me from that 'Warrant, by which I was firſt caſt into 'Priſon; or whether thou wouldeſt con-'tinue my confinement by that old War-'rant, if the ſaid Writ of Excommunica-'tion be made void. And if thou art wil-'ling I ſhould be at Liberty, and not lie in 'Priſon upon thy account; then I deſire 'thee to manifeſt it, by a few Lines under 'thy Hand, which may free me from thy 'aforeſaid Warrant; and thereby I ſhall 'know, that I have not been kept Priſoner 'all this time upon thy account. But if 'thou refuſeſt to free me from thy firſt 'Warrant; then all People may juſtly con-'clude, that not only for the time that 'is to come, but even for all the time paſt 'thou wouldeſt have kept me in Priſon, 'if the Writ of Excommunication had ne-'ver been: And ſo in the ſight of the Lord, 'and of all People, the cauſe of my ſuffer-'ings will be imputed to thee only; and I

'know

'know that the Lord (in whoſe Hand is thy 'Breath, and the Breath of all Living) will 'require it of thee, when he ſhall come near 'to Judgment. So leaving it to thy conſi-'deration, and expecting an anſwer, I re-'main

A Friend to all that Love Truth in uprightneſs of Heart,

The 4th of the 2d Month, 1672.

OLIVER SANSOM.

This Letter was delivered to him by a Neighbour, unto whom he had endeavoured to excuſe himſelf, from being the Cauſe of continuing me in Priſon, as is before expreſſed. And when the Prieſt had read it over, he did acknowledge that he had ſpoken ſuch words, as the Letter did recite; but yet (ſaid he) he muſt pardon me for that; for if the King do Releaſe him; I will not.

This more plainly manifeſted his deceit; And when his Anſwer was brought to me, it was in my Heart to ſay: I do believe it will turn to his Confuſion: And I bid his Hearers conſider how falſe their Prieſt was, and how little Credit could be given to what he ſaid.

Soon after this I returned to Priſon again. But when I came thither, I found that the Friends whom I had left Priſoners there, (being about Fourſcore in number) were

were all ſet at Liberty; and I alone was continued in Priſon upon the Prieſt's account for Tithes. But mark what followed.

Upon that very ſelf ſame Day, that I was detained alone in Priſon; the Prieſt was ſmitten by the Lord. For (as I was informed) he rode forth that Day, and came home very ill: And ſo ſtrange and unuſual was his Diſtemper, that the Phyſicians could not find out the Cauſe of it. His Belly was extreamly ſwollen; and all that came from him looked as black as Ink. In which condition he continued about Seven Weeks: So that it was ſuppoſed he himſelf did Rot while he lived; who had ſo often threat'ned, that I ſhould Rot in Goal. And moſt of the time of his Illneſs, he lay in Extremity of Pain and Torment; ſo that it was judged he dyed rather of Pain, than Sickneſs: And ſo exceeding reſtleſs was he unto the very laſt, that one of his Nurſes told me, that in the laſt Hour before he dyed, ſhe did believe he lay down on his Bed, and roſe again, at leaſt Six times.

Thus he miſerably ended his Life, on the 24th of the 3d Month, 1672. The Lord having made him an eminent Example to all hard hearted Perſecutors; who I heartily wiſh may conſider his end; and take warning thereby in time.

Upon

Upon the Prieſts Death I was ſet at Liberty. But ah! how can I proceed, without mentioning a little of the Lord's goodneſs and mercy, which he was pleaſed to ſhew unto me, in that time of my Solitude, and lonely confinement by my ſelf! The Lord was pleaſed graciouſly to viſit me, and wonderfully to break in upon me, in that needful time; to the overcoming of me, with the ſence of his Heart-tendring Love, which made me in ſecret ſay, ſurely the Lord brought me hither, on purpoſe to ſhew kindneſs to me. And through the breakings in of the Power of an endleſs Life into my Heart, at that Seaſon, my God did both mightily tender and enlarge my Heart, and alſo opened my Mouth, and gave me utterance, to ſhew forth his Praiſe, and to declare of his goodneſs openly, in the Aſſemblies of his People. O Bleſſed and Praiſed, and Magnified be his Worthy, Honourable Name for evermore! who raiſeth the poor from the Duſt, and the needy from the Dunghill, to tell of his goodneſs, and to proclaim the exceeding Riches of his Love to the Children of Men. And now 'tis clearly ſeen, that the Lord is pleaſed to Reveal the Divine Myſteries of his Kingdom to Babes and Little ones; and to hide them from the wiſdom of this World: that no Fleſh may boaſt, or glory in his preſence.

And

And now, having a little eaſed my Spirit in a thankful Acknowledgment of the Loving-kindneſs of the Lord to me, and his gracious Dealings with me; I proceed to recount ſome of the many Exerciſes, which, after I was ſet at Liberty, befel me.

This Prieſt, under whom I had ſuffered, had many Children; whereof his eldeſt Son was educated to be a Lawyer, and the next to be a Prieſt. This young Prieſt, by making Friends, got in to ſucceed his Father in the Parſonage of *Boxford*; yet came not at firſt to Dwell there, but Lett the Tithes to two or three Men of the Pariſh: For his Mother, and the whole Family, upon the Death of the old Prieſt, removed from that Town, and went to Dwell elſewhere.

Now when I underſtood who were the Men, that were about to Farm or Rent the Tithes of this young Prieſt, I went to them and fore-warned them, that they ſhould not meddle with any thing, which the Prieſt might Claim from me: for I told them, I could no more pay them for him, than I could pay the Prieſt himſelf. They gave me fair words, and ſaid they would not meddle with it; but yet afterwards they agreed together, and took the Tithes of my Living with the reſt. And when afterwards I ſpake to them about it,

and blamed them for it; they did but mock at me, pretending they did it in Kindneſs to me, to prevent my future Sufferings.

They were, for the moſt part of them, a ſort of ſordid, ſottiſh People; inclined much to Drink, Smoaking, Vanity and Folly: and as it were wholly ſenſleſs of, and unconcerned for their Souls. And though, while I was in Suffering, they ſeemed ſome times to be ſomething tender and loving: yet now that they ſaw me at Liberty again, they grew hard; ſo as to ſlight the Truth, and make a Scoff at the Teſtimony of it.

And indeed, the Senſe I had of their Unworthineſs, and the ſmall ground I had to hope for any Good to be brought forth among them, made me ſometimes think I might have been of more Service to the Truth, had I lived in ſome other Place. But the Teſtimony I was engaged in there, againſt the Idle-Shepherd of that Pariſh, would not ſuffer me to entertain a thought of Removing from thence, until that War, which he had raiſed againſt me, was over; leſt I ſhould thereby ſeem to fly, and let fall my Teſtimony, and thereby ſtrengthen him in his Wickedneſs, and give him Occaſion to boaſt over not me only, but the bleſſed Truth, which I contended for.

But now that the Prieſt was cut off, in ſo extraordinary a manner; and the War, which

which he had begun, and ſo long and vigorouſly carried on, was in all outward Appearance put to an End, and that to the Advantage of Truth: The Thoughts of Removing from thence, and going to Dwell at *Farringdon*, came afreſh, and more ſtrongly upon me. And becauſe the Exerciſe it brought with it was very weighty upon me, I laid the Matter before Friends at the Mens Monthly-meeting. And as I related my Condition, and the Exerciſe that was upon me therein, the Friends were much tendered, and had great Unity therewith; and found Clearneſs to encourage me to go on in my purpoſe: For they were ſenſible, that I might be of more Service to Truth at *Farringdon*, than where I then was. So having Clearneſs in my ſelf, and the Conſent of Friends, I gave up to remove (though not without ſome Croſs to my own Will, and againſt my Outward Intereſt: and made preparation to depart from thence, by diſpoſing of my Living, and what I had at *Boxford*.

But the Enemy of Truth and Righteouſneſs ſtirred up the Prieſt's Widow and her Sons to oppoſe, and Perſecute me again, upon the old Account, which I had ſuffered for ſo long before. This occaſioned ſome words to paſs between me and the young Prieſt; wherein I reproved him for his Vanity and Folly: and he (to be even

with me) threatned me (as his Father uſed to do) with a Priſon, for what he pretended was due to his Father. This brought a weighty Concern upon me, to write to him (who bore his Father's Name) which I did thus.

James Anderton,

'THY late Carriage and Deportment hath brought a weighty and ſerious 'Conſideration upon my Spirit concern-'ing thee; and in the Light of the living 'God, I ſee thy State and Standing to be 'ſad and dangerous: and in tender love 'to thy Immortal Soul, I am even con-'ſtrained to write theſe Lines, in the Fear 'of the Lord, as a Warning to thee, that 'thou turn in thy Mind to the Light, which 'Chriſt hath lighted thee withal, that 'thou may'ſt ſee, and diſcern thy own State 'and Condition, how it ſtands betwixt 'the Lord and thy Immortal Soul. For I 'teſtifie to thee, Thou art in the Way of 'Death and Deſtruction: and if thou doſt 'not Repent, and turn to the Lord, even 'to his Light and Spirit, which is given 'thee to profit withal; but do'ſt go on in 'Rebellion againſt him, eternal Ruin, De-'ſtruction and Miſery will be thy Portion 'for ever. Therefore, as one that deſires 'thy Well-being, both in this World, and 'in that which is to come, I exhort and

'warn

'warn thee, that thou ſpeedily Repent, 'and turn to the Lord; while his Spirit 'ſtrives with thee, and while his Mercy 'and Long-ſuffering is extended towards 'thee: leſt his good Spirit ceaſe ſtriving, 'and he give thee over to a reprobate 'Mind; and his wrath come upon thee, 'and there be no Remedy for thee. There-'fore prize thy precious time, and thy 'Day, before it be too late.

'And if thou wilt turn in thy Mind to 'the Light of Chriſt, as aforeſaid, thou 'may'ſt ſee thy Ways and Practices to be 'contrary to the Mind and Will of God; 'and alſo contrary to the Example of the 'Miniſters of Chriſt: and thou may'ſt alſo 'ſee and know in thy own Conſcience, that 'the Lord never ſent thee, nor ever called 'thee to that Miniſtry. And therefore, 'how can'ſt thou expect to profit the Peo-'ple at all, or to turn any of them from 'their Evil ways; ſeeing thou ſtandeſt not 'in the Counſel of God: but do'ſt cauſe 'the People to Err; and the hands of 'Evil Doers are ſtrengthened by thee, to 'go on in their Wickedneſs? For thou 'makeſt thy ſelf vain, and ſpendeſt thy 'precious time in Card-Playing, and the 'like: and then bringeſt Scripture to ju-'ſtifie thy Practices therein. Oh, Bluſh 'for Shame, and ceaſe wreſting, and per-'verting the Holy Scriptures, which were

'not given forth to juſtifie or tolerate Pro-
'phaneneſs: For the Drunkard, Swearer,
'or Lyar, or any other Prophane Perſon
'may hereby be encouraged, in their abo-
'minable Practices, by thy Example. They
'may plead in this manner, Our Miniſter
'ſays [All things are lawful:] and there-
'upon he can take Liberty himſelf to Sport-
'ing, Carding, and the like. And if all
'things be lawful, then Drunkenneſs, *&c.*
'(they may ſay) is lawful. O Conſider,
'and take heed, and harden not thy heart:
'but while thy Day is, turn to the Light,
'which diſcovers and condemns all the
'Deeds of Darkneſs. And thereby thou
'may'ſt come to know in thy Conſcience,
'That they that Preach for Hire, and take
'Tithes by Force and Violence from Peo-
'ple, are not Miniſters of Chriſt; but De-
'ceivers, and of Antichriſt: and the Ser-
'vants of the Lord muſt bear Witneſs a-
'gainſt them now, as well as formerly.
'So to the Light of Chriſt Jeſus in thy
'own Conſcience, I once more direct thee;
'therein to wait for a clear Underſtand-
'ing: for that will make manifeſt to thee
'thy Evil Deeds; and Reprove thee for
'them. And if thou turn at its Reproof,
'happy wilt thou be: but if thou do'ſt
'go on in Rebellion, as thou art now go-
'ing; it is and will be thy Condemnation
'for ever, and thou can'ſt not eſcape. And

'whe-

'whether thou wilt hear, or forbear; yet 'this Light, which I have teſtified of, will 'ſtand a faithful Witneſs for the Lord, 'that cannot lye: and from it thy moſt ſe-'cret Thoughts cannot be hid. O that thou 'would'ſt prize thy precious time; and 'conſider in this thy Day the things that 'belong to thy Soul's Peace, before they 'be hid from thy Eyes! Which is the De-'ſire of him, who is

A Well-wiſher to thy Soul; but a Witneſs againſt thy Deceit,

OLIVER SANSOM.

POSTSCRIPT.

'AND whereas thou haſt threatned 'me with a Priſon, if I did not pay 'what thou pretendeſt was due to thy 'Father; This I have to ſay, and teſtifie 'in the Preſence of the living God, That, 'for Conſcience ſake towards the Lord, I 'could not give thy Father any thing, nor 'pay him any Wages, becauſe he was a 'deceitful Worker, and a falſe Miniſter: 'And the Lord God of my Life required 'me to bear witneſs againſt him in his 'Day. And if thou doſt ſeriouſly weigh, 'and conſider what Cruelty thy Father 'acted againſt me, and the Wrong and

'Injury he hath done me, and all for my 'obeying the Lord; ſurely, thou mighteſt 'eaſily ſee, that in Equity it is thy Con-'cern, rather to make Reſtitution for the 'Goods he wrongfully took from me, and 'the long Impriſonment which, through 'his means, was unjuſtly inflicted upon 'me: than to be ſo Impudent, as to de-'mand any thing now of me. Yet in all 'my Sufferings, the Lord my God did 'uphold me; and ſtood by me in my Te-'ſtimony againſt thy Father: and pre-'ſerved me, ſo that I knew no want; 'bleſſed be his Holy Name for ever. And 'when thy Father, after many faithful 'Warnings, refuſed to hear; and harden-'ing his Heart, went frowardly on in his 'Evil Way, in provoking the Lord, un-'til his Meaſure of Iniquity was filled up: 'then did the Lord ariſe to Plead the Cauſe 'of him that had no Helper in the Earth; 'and did remove the Oppreſſor out of the 'way, by cutting him off from the Earth. 'Therefore I deſire thee to look back up-'on thy Father's Ways and Practiſes, and 'conſider his Miſerable End. And let that 'be as a Warning to thee, Not to follow 'his Steps; leſt thou come to the like 'End. But the Lord knows my Heart, 'that I did not deſire thy Father's Ruin: 'but often in tender pity warned him, to 'return from his Evil Ways. And in

'my

'my Sufferings I committed the keeping 'of my Soul, with all that I had, unto 'the Lord: who was unto me as a tender 'Father, and hath kept and preſerved me 'all along; and hath alſo delivered, and 'ſet me at Liberty; Glory over all be to 'him for evermore.

'And now, *James Anderton*, take heed 'to thy ſelf, what thou do'ſt concerning 'me. Think not that, becauſe thou haſt 'a Law on thy ſide, an unjuſt Law will 'excuſe thee in the Sight of God: for in 'all Ages, the Servants of the Lord ſuffer-'ed, under the pretence of the Breach of 'a Law, by their Perſecutors. And know 'this, That it is by the Spirit of the Lord 'that I am raiſed up, to ſtand a Witneſs 'for him, againſt thy Ways and Practices: 'and unto him I commit my Cauſe, who 'alone is able to preſerve me; and keep 'me in well doing unto the End of my 'Days.

'So in the Coolneſs of thy Spirit I de-'ſire thee to Conſider of what I have here 'written; And to the juſt Witneſs of God 'I appeal, to teſtifie to the Truth of it: 'And whether thou wilt hear, or not; yet 'that will one day bring to thy remem-'brance that thou haſt been warned.

O. S.

Written and Delivered in the 12th Month, 1672.

My Purpose of Removing from this Place, to go and Dwell at *Farringdon*, continued still, with a weighty Exercise, upon me. Yet I hastened not in it; but waited to see how the Lord would make my Way clear: desiring of the Lord, that he would keep me always single to himself; that whatsoever I did, or whatsoever State I was in, I might enjoy Content, Peace and Satisfaction from him.

And as I had before laid my Intention of Removing before my Friends and Brethren in the Spiritual Relation, with respect to my Service for Truth in Going or Staying; who approved my Purpose of Removing: So now, that I might act with a decent Regard to my Outward Relations also, I went first to my own Father, who had given me that small Estate; and acquainted him, that I had some Thoughts to part with it, provided he would give his Consent: else not. He very readily gave his Consent; and did his Endeavour to help me to a Chapman to buy it. Then went I to my Wife's Father also, and desired his Consent for my parting with it; which he also freely gave: And thus for a while things went on very easie and well, in order to my Removal, beyond my Expectation.

Now although I then was, and yet am fully satisfied, that my Purpose of Removing

ving was of the Lord: yet, with reſpect to the Time for doing it, I afterwards found (which I did not then preſently foreſee) That the Lord had a further Service, and Teſtimony for me to bear, for his Name and Truth, in thoſe parts, before I left that Place; which was brought about after this manner.

The Widow of the old Prieſt that was lately Dead, and her eldeſt Son (*John Anderton*, who was bred to the Law) conſulting together; and thinking they might get ſome Advantage upon me, by ſtraitning me about my Removal (which they underſtood was in hand:) and hoping that ſome one or other of my Relations would Compound with them, and give them ſome Money to ſet me free; proceeded againſt me, for that End, in the Corporation-Court of *Newbery*, thus.

Upon the 18th Day of the 7th Month 1673. as my Man led my Horſe, loaded with Corn, into the Market at *Newbery*, the ſaid *John Anderton* met him, and ſaid, *How now Quaker! I'll have this Horſe and Corn too, before thou ſhalt go out of Town.* When my Man had ſet down the Corn, and was going to fetch more, *John Anderton* met him again, and ſtaid the Horſe until the Serjeant came with a Warrant from the Mayor to Attach him. Of which the Copy here follows.

Burgus-

Burgus de *Newbery*, in Com' *Berks*. } *Attach* Oliver Sanſom *by his Goods and Chattels, ſo that he be and appear at the next Court, to be holden for the ſaid Burrough, to Anſwer* Charity Anderton *in a Plea of Treſpaſs.*

Geo. Cowſlade, *Mayor.*

My Horſe being thus Arreſted, I had no Freedom to give Bail; but did chooſe rather to reſt ſatisfied with the Loſs of my Horſe, than to contend in Law. But there being many People preſent, ſome of them would not ſuffer my Horſe to be led away: but, in love to me, went (though quite contrary to my Mind and Freedom) and gave Bail for my Appearance; which afterwards became a Trouble, and a Snare both to me and them.

When I underſtood this Action was entred againſt me in the Name of the Prieſt's Widow, it was weighty upon me to write to her as followeth:

Charity Anderton,

'WHereas there is an Action entred againſt me in thy Name, in the Corporation-Court of *Newbery*; where I am to appear the laſt Day of this Month, to Anſwer thee in a Plea of Treſpaſs: I do

'do not know that I did ever Treſpaſs 'againſt thee in all my Life. But if thou 'thinkeſt I did, then I do wiſh that thou 'from thy Heart could'ſt forgive all Men 'their Treſpaſſes; that the Lord might 'forgive thee thine.

'But if this Suit be upon that old De-'mand, for which thy Husband did Caſt 'me into Priſon; and cruelly kept me 'there until his Death: Then I deſire thee 'to Conſider in thy heart, and let God's 'Witneſs in thy Conſcience anſwer; whe-'ther I have not ſuffered double for that 'already. But if thou art reſolved to go 'on, to proſecute this Matter; then This 'I have to ſay to thee, that The ſame 'God, that did ſtrengthen and preſerve, 'and upheld me under that Perſecution, 'and pleaded my Cauſe with thy Husband 'then: I ſay, the ſame God is with me 'ſtill, to keep and preſerve me, and to 'plead my Cauſe with thee; and into his 'Keeping and Protection I, and all that I 'have is committed. And I know and be-'lieve, that he will ſuffer no more to come 'upon me, than he will give me Ability 'and Patience to bear: and my Sufferings 'ſhall all redound to his Glory; and to 'my Soul's everlaſting Good.

'Therefore I do in tender love to thee, 'adviſe thee to take heed what thou do'ſt 'againſt me, for he in whom my Confi-

'dence

'dence is, is greater than all; And his 'tender Love and Care hath been, and 'ſtill is over me; and what thou do'ſt a-'gainſt me in this matter, he will take as 'done unto himſelf. And if thou do'ſt 'proceed in this Courſe of Cruelty, the 'Wrath and Indignation of the Lord will 'break forth againſt thee; which thy Soul 'ſhall feel to thy Sorrow; if thou Repent 'not in time. And beſides, though it 'ſhould prove to thy outward Profit, as 'thou may'ſt expect; yet it will occaſion 'a ſtinking Savour to ariſe again from the 'Actions of him, who firſt began this un-'chriſtian Controverſie againſt me; the 'Remembrance whereof will by this means 'be afreſh revived: and ſo that Scripture 'will be fulfilled, which ſays, *The Memo-'rial of the Wicked ſhall rot.*

'It is like thy Son, and thou may think 'you have entangled, and caught me in 'your Snare, now in this Juncture of time, 'when you heard I was to Surrender at 'the Court-Leet: for thy Son ſaid he 'would ſend me to Priſon, and prevent 'my being there. Now this I ſay, If you 'do ſeek this Way to prevent my being 'at the Court; it is poſſible you may have 'your End: for if I do not Surrender 'when at Liberty, I intend never to Sur-'render while a Priſoner. But this doth 'not at all ſtraiten me: for I am not ſo

'far

'far engaged, but I may ſafely hold it. 'And to the Praiſe and Glory of God, I 'can boldly ſpeak it, that it was not for 'any outward Need or Neceſſity, that I 'went about to part with it. For not-'withſtanding the Cruelty, Spoil and Vio-'lence, which by thy Husband was acted 'againſt me; yet the Bleſſing of the Lord 'my God hath been ſo largely upon me; 'that he hath not ſuffered my Outward 'Eſtate to be impaired; but hath rather 'increaſed it. And this I further ſay, That 'as the Lord, through his tender Mercy, 'hath hitherto preſerved me, and given 'me Victory over all that hath oppoſed 'me: ſo my Hope and Confidence is, that 'the ſame God will continue his Kindneſs 'and Mercy to me; ſo that, if ever I Re-'move from *Boxford*, I ſhall go away as 'one, who, through Faith and Patience 'hath obtained the Victory. So it is in 'vain for thee to ſtrive againſt the Lord, 'who hath manifeſted his bleſſed Truth; 'which as I abide in, I ſhall have the Victo-'ry: and (through the Power of it) ſhall 'ſurely overcome all that do oppoſe, or 'riſe up againſt me for it. Wherefore I 'wiſh thou wouldeſt be warned by him, 'who deſires thy Soul's preſent and eter-'nal good.

OLIVER SANSOM.

The 28th of the 7th Mo. 1673.

Two

Two days after, the *Newbery*-Court was held, and the new Mayor, *Richard Pocock*, firſt ſate as Judge there; where I appeared in Perſon, and proffered to render my Body a Priſoner, to Diſcharge my Bail: but it would not be accepted. My Appearance alſo, in my own Perſon was refuſed; and becauſe I did not imploy an Attorney to appear for me, the Mayor preſently gave Judgment againſt me for *Non-Appearance:* although I did appear, according to the expreſs words of the Warrant; and Anſwered to my Name, when I was called, three times in Court. So Judgment being entred againſt me, I expected to be taken up with an Execution; and therefore I deſired the Serjeant, that as ſoon as an Execution ſhould come to his hand, he would let me have Notice of it, that I might render my Body to him a Priſoner, to Diſcharge my Bail: and he promiſed me I ſhould know, as ſoon as an Execution was come forth againſt me; which I relying on, and hearing nothing of it in the Interim, I did not go to the next Court.

But (as I was informed) *John Anderton*, being at the Mayor's Houſe before he went to the Court, deſired one of the Serjeants, there preſent, to ſet his hand to a Paper. The Serjeant asked, whether he might ſafely do it without danger; and the Mayor telling him he might ſafely do it, for there

was

was no danger in it; the Serjeant, thus encouraged by the Mayor, did ſet his hand to he knew not what: which when he had done, *J. Anderton* gave him Sixpence, and bid him take it, and throw it into the Court.

This Paper, it ſeems, was the Execution, which was returned *Non eſt Inventus*, by *John Anderton*; who got the Serjeant to ſet his hand to it as his Return, not knowing that it was an Execution, but thought it had been a *Scire facies*: as he affirmed the next Court-day in open Court, and proffered to take his Oath of it.

Upon this falſe Return, on the Second Court-Day of this Mayor's Sitting, a *Scire facies* was granted againſt my Bail. Whereupon, being adviſed to render my Body to be actually a Priſoner before the *Scire facies* was returned, I went to the Mayor's Houſe on the Court-Day, before he went to the Court; and proffered to render my Body to be his Priſoner, deſiring him to Commit me to one of his Serjeants then preſent, that there might be no further Proceeding againſt my Bail. The Mayor ſaid he could do nothing until he came to the Court; and he bid me be there, and then I might be Committed. But when I came to the Court, (which was but the Third Day of this Mayor's Sitting) though I had at that time an Attorney there, who moved and pleaded on my behalf, and ſhewed an Er-

ror

ror in the Return of the Execution; the Mayor permitted my Adverſary to amend it there, in the open Court: and when I there alſo proffered to render my Body into Cuſtody, often deſiring that I might be committed, to Diſcharge my Bail; he refuſed to accept the tender of my Body, and ordered the *Scire facies* to be returned and filed; and that being then pleaded to, the Tryal was ordered to be on the next Court-Day: Whereupon my Adverſary did boaſt, that he would have a Judgment againſt my Bail.

When I had well conſidered of theſe Proceedings, perceiving plainly that the Mayor was bent to gratifie my Adverſary; that if it were poſſible, he might have his Deſign, though altogether unjuſt, carried on againſt me; my Spirit was ſtirred within me, and in the Senſe of his Unjuſt Dealing by me, I wrote to him, as followeth:

Richard Pocock,

'FOraſmuch as the Lord hath given thee Authority, as Chief Magiſtrate 'in this Burrough of *Newbery*; I ſay, the 'Lord God of Heaven and Earth hath 'put the Sword of Juſtice into thy Hand, 'and he requires thee to do true Judg-'ment, and Juſtice in thy Place: to Re-'lieve the Oppreſſed, and to be a Refuge 'for the Innocent, and a Terror to Evil-'Doers.

'Doers. But thou haſt diſobeyed the Lord, 'and abuſed the Power which he hath 'given thee. For the very Firſt Day of 'thy Sitting as Judge in the Court, thou 'gaveſt unjuſt Judgment againſt me, who 'am an innocent Man, without an Hear-'ing or Trial; only becauſe I did appear 'in my own Perſon, (according to the plain 'Words of the Warrant;) and did not 'hire another to appear for me, whom I 'knew not; not whether he would ſpeak 'for me, or againſt me. And for this 'only Cauſe, and no other that I know of, 'thou tookeſt Occaſion to give Judgment 'againſt me; whereas the Charge and Ac-'cuſation againſt me is falſe, and a very 'Lie. And ſo thou haſt encouraged the 'Liar in his Lying, and ſtrengthned the 'Hands of the Wicked: and haſt grieved 'and oppreſſed the Juſt, and ſuffered the 'Law to be perverted by wicked Inſtru-'ments, to be made a Snare to the Inno-'cent, which ſhould be a Refuge for ſuch.

'And for thy Proceedings ſince, at the 'Second and Third times of thy Sitting in 'the Court; to the Witneſs of God in thy 'Conſcience I appeal, to plead my Cauſe 'with thee, and to ſhew thee the Deceit 'of thy own wicked Heart, how thou haſt 'acted towards me: and alſo to manifeſt 'my Innocency unto thee. And therefore 'my Deſire is, That thou may'ſt fear the

'Lord;

'Lord; and Consider that thou must give 'an Account to him both of thy Trust 'and Authority, and of all thy Deeds done 'in thy Body, whether they be good or 'bad. For verily, for that which thou 'hast done, and suffered to be done, since 'thou camest into Authority, is the Spirit 'of the Lord grieved; and his Anger and 'Indignation is kindled against thee. And 'if thou goest on in Provoking the Lord, 'he will arise, in his own due time, and 'will plead the Cause of the Oppressed; 'and his Wrath will break forth against 'thee, and his Judgments will overtake 'thee; and bring thee down from thy 'Seat, except thou Repent.

'Therefore in true and tender love to 'thy Soul I warn thee, in the Fear of the 'Lord, that thou take heed of what thou 'do'st: for the Lord is on my Side, who 'will take Account of what thou do'st a-'gainst me, whether in Publick, or in Pri-'vate; and to him have I committed my 'Cause, who will Plead it with thee, and 'with all that oppose me for his Sake. So 'I desire thee to turn to the just Principle 'of Truth and Justice, the Light of Christ 'in thy Conscience; that thereby thou 'may'st be ordered, and directed to Rule 'for God; and then thou wilt Prosper in 'thy Government; and be happy both in 'this World, and in that which is to come.

'But

'But this I teſtifie to thee, That thou art 'now in the Broad Way, that leadeth to 'Deſtruction: and take heed leſt thou ar-'rive there, before thou art aware. O that 'thou wouldeſt be warned and Repent, 'before it be too late, is the Deſire of my 'Soul, who am

A Well-wiſher to Thee and all Men,

The 15th of the 8th Month, 1673. OLIVER SANSOM.

When the next Court-Day came (which was the 21th of the 8th Month 1673.) my Adverſary was confounded, or diſappointed in his Proceedings: for his Declaration was found ſo faulty, that he was aſhamed of it, and the Judgment was ſet aſide; and then my Attorney pleaded for Coſts, but the Mayor would allow only Two Shillings, which my Adverſary paid down in Court. Then the Mayor ordered, that we ſhould go to Tryal upon the Merit of the Cauſe; but I laboured to withſtand it: for I well knew what the Event would be, if I did go to Tryal before them; wherefore I urged to have my Bail firſt Diſcharged. But whether I would or not, my Attorney agreed with the Mayor, to go to Tryal upon the Merit of the Cauſe: By which I ſaw more plainly the diſadvantage of having an Attorney.

Where-

Wherefore, when the next Court-Day came (which was on the 28th of the 8th Month 1673.) not having Freedom to gratifie the corrupt covetous Mind in the Lawyers, I forbad my Attorney acting any further in my Defence, without freſh Order from me: And when the Cauſe was called, I ſpake to the Mayor, deſiring my Bail might be diſcharged: for I told him I was informed, by thoſe that underſtood the Law, that if the Principal did render his Body, in Diſcharge of his Bail; it ought to be received, and the Bail diſcharged.

The Mayor ſaid, There was no need for me to be a Priſoner yet: and asked me, Why I would be a Priſoner before there was a Neceſſity; with more words to that purpoſe. I replied, My Reaſon is, Becauſe in all your Proceedings againſt me hitherto, I perceive there is a Snare laid, to cauſe the Poor Man to ſuffer, who is engaged for me: and therefore, to prevent the like Snare for the future, I deſire he may be diſcharged, and ſet free from his Engagement, whatſoever I ſuffer my ſelf. And then again, I proffered to render my Body, deſiring my Bail might be diſcharged; which, I ſaid, was but Juſtice, and according to Law.

The Mayor then angrily anſwered, Whoever would ſay, if the Principal rendred his Body, in Diſcharge of his Bail, that it ought

ought to be received, and the Bail diſcharged; He would ſay he was a Fool, and would lay him by the Heels.

I replied, There are ſome, who know the Law as well as thy ſelf, will ſay, what I deſire in Diſcharge of my Bail, is according to Law and Juſtice; and ought not to be denied me: I deſire but Juſtice.

You ought, ſaid the Mayor, to give me Thanks, for the Juſtice I did you laſt Court-Day.

All the Juſtice, replied I, that was done me then, was but an Undoing of ſome Injuſtice that was done me before.

At that the Mayor was in a Rage, and ſaid I affronted him, and charged him with Injuſtice; and thereupon he commanded the Serjeant to put me in the Cage, and keep me there all that Day (it being the Fair-Day:) for, ſaid he, I'll make him an Example to all others.

I deſired liberty to ſpeak in my own Defence; but the Mayor would not hear me: but exclaiming againſt me, commanded the Serjeant to take me away. The Serjeant ſaid, He had not the Keys of the Cage: whereupon the Mayor commanded to ſend for the Conſtable; but he came not. Then he commanded the Serjeant to put me in the Stocks: and the Serjeant ſeeing the Mayor in ſuch a Fury, durſt delay no longer; but taking me by the Arm, led me gently

gently out of the Hall, and then let me go. I ſeeing the Stocks were near, went and ſate me down on them for a while: But the Serjeant ſlunk away, like a Man aſhamed. Now the Mayor thought I had been put in the Stocks; and after ſome time, when his Rage was over, he ſent a Serjeant to releaſe me.

This ill uſage of me, brought a Concern upon my Mind, to write to the Mayor about it; which I did as followeth, thus directed:

To Richard Pocock, *Mayor of* Newbery, *Theſe.*

Friend,

'I Have a few words to communicate to 'thee, concerning thy Dealing with 'me, the laſt Court-Day: Therefore I 'deſire thee, in the Coolneſs of thy Spirit, 'to Conſider what Cauſe or Occaſion was 'given, on my part, that ſhould move thee 'to do by me as thou didſt. Thou may'ſt 'remember what my Words were, which 'thou took'ſt Offence at, and the Occaſion 'of them; which was thus. As I was 'Pleading for the Diſcharge of my Bail, 'and urged that what I deſired was ac-'cording to Law and Juſtice; Thou told'ſt 'me, I ought to give thee Thanks, for the 'Juſtice thou did'ſt me the laſt Court-Day. 'To which I replied, All the Juſtice that

'was

'was done me then, was but an Undoing 'of ſome Injuſtice, which was done me 'before. Theſe were the Words thou 'took'ſt the Offence at. And now do but 'in ſoberneſs Conſider, what Ground thou 'had'ſt to be offended at thoſe Words; 'which may eaſily be proved true, from 'thy own Words, *viz.* That I had Juſtice 'done me the laſt Court-Day: which thou 'knoweſt was in diſannulling and reverſing 'what had been done againſt me before; 'and ſurely, that muſt needs be Injuſtice, 'which was diſannulled, and made void 'by Juſtice. Now, I write this, not to 'upbraid thee, or glory over thee: but 'to let thee know, that my Suffering by 'thee is not for Evil Doing. For the Lord 'of Heaven and Earth hath revealed his 'living Truth unto me, and in his Fear, 'and by his Strength, I ſtand a Witneſs 'for him againſt all deceitful Hireling 'Prieſts, their Works and Wages: and 'againſt all corrupted Lawyers and Laws, 'and all thoſe that Act contrary to the 'Righteous Law of God in the Heart, which 'leads to do to all Men as they would be 'done unto. So I deſire thee to weigh and 'conſider what thou haſt done. And this 'know, That I am ſo far from ſeeking Re-'venge, that I can from my Heart not only 'forgive thee: but even pray for thee, 'That thou may'ſt come to Repentance,

'that the Lord may forgive thee alſo; and 'may open an Underſtanding in thee, that 'thou may'ſt ſee and diſcern, in this thy 'Day, the things which belong to thy 'Soul's everlaſting Peace, before they be 'hid from thy Eyes. Which is the real 'Deſire of

O. SANSOM.

The 30th of the 8th Month, 1673.

The Court was adjourned to the Second day of the 10th Month, 1673. at which time I appeared; as alſo I did at three ſeveral Court-Days following, *viz.* The Ninth, the Sixteenth, and the Three and twentieth Days of the ſame Month: but my Adverſary, *John Anderton*, put in no Declaration againſt me in all that time; only continued the Suit. But on the 13th of the 11th Month, when the Court met again, there was a Declaration put in againſt me. To which I appeared at the next Court, (holden on the 20th of the ſame Month; and offered to pay that which they called) The King's Duty. But the Mayor, and ſome of the Lawyers, oppoſed it; alledging, that, if ſuch a thing ſhould be ſuffered, That a Man ſhould defend his Cauſe without an Attorney, it would hinder the Lawyers Calling, and they might beg their Bread, whoſe Education had been ſo chargeable

able to their Parents; with much more to the like Effect.

I ſaid, There is no need of ſuch Lawyers: for generally they do more hurt, than good.

They ſtill preſſed me much to imploy an Attorney; which I refuſed: yet ſtill urged my Perſonal Appearance, and anſwered to my Name, as oft as I was called in Court. I alſo proffered to render my Body, to diſcharge my Bail. Yet the Mayor would take no notice of it: but entred Judgment againſt me for Non-Appearance; though I appeared there, in open Court, before them all.

I further pleaded that, ſeeing my Adverſary had put in his Declaration without an Attorney's Name to it, I might have the like Privilege, to make my Defence in my own Perſon, and to go to Tryal without an Attorney. But the Mayor ſaid, It could not be; it muſt not be ſuffered: and then he permitted my Adverſary to amend his Declaration, by putting in an Attorney's Name to it, after it was filed in the Court.

On the 27th of the 11th Month 1673. I went to the Court again; where were two Juſtices of the Peace, *viz. John Kingsmell*, and *William Craven*, beſides the Mayor and Juſtice of *Newbery*. The Mayor ſpake to me, and ſaid, Will you yet imploy an

Attorney? If you will yet imploy an Attorney, the Judgment ſhall not ſtand. What ſay you?

I ſtood up on a Bench, becauſe of the Throng of People, and began to ſpeak: but the Mayor would not ſuffer me to ſtand there, but cauſed ſome to pull me down; and ſaid, If I would ſtand below, by the Table, I ſhould be heard. So room being made for me, I ſtood by the Table: and before I could ſpeak, ſome, that ſtood by me, would have pulled off my Hat: but *John Kingſmell* forbid them, ſaying, Let his Hat alone. Then, in Anſwer to the Mayor's Queſtion, I ſaid,

I cannot imploy an Attorney, becauſe the Matter in Controverſie is not a Common Caſe, as depending meerly between Man and Man: But on my part, it is a Caſe of Conſcience towards the Lord. For there are many Doubts and Scruples in my Mind, which are very weighty to me: which if I were reſolved, and ſatisfied in, the Controverſie would ſoon be at an End. For I have formerly declared, and do now declare, That if I were ſatisfied in my Conſcience, that Chriſtians ought to pay Tithes, by any either Command or Example from Chriſt or his Apoſtles; then I ſhall be willing not only to pay Tithes of all that I poſſeſs for the time to come: but alſo, for all the time that is paſt, to reſtore Seven-

fold

fold for what I have kept back. But that envious Prieſt, who hath dealt moſt Unchriſtian-like by me (in ſpoiling my Goods, and Caſting me into Priſon, and keeping me there until his Death) did always refuſe to Anſwer thoſe Scruples which lay ſo heavy upon my Conſcience, as Doubts in my Mind, That if I ſhould pay Tithes, I ſhould ſin againſt God, and deny that Chriſt is come in the Fleſh; which I dare not do, whatſoever I ſuffer. And I have been informed, and have Cauſe to believe, That, by the Laws of this Land, this Court ought not to determine any thing concerning Tithes. And therefore I do deny the Proceedings here; and do Appeal to ſuch other Courts as are by the King's Laws appointed to hear, and determine ſuch Matters.

When I had thus ſpoken, Juſtice *Kingſmel* ſaid jeſtingly? What Court would you Appeal to? Will you go to the Court of Heaven? and if ſo: you may be ſure the Lawyers will not come there.

After this, many more words paſſed from him, and others, to perſwade me to imploy an Attorney: which I refuſed, telling them, No Attorney was ſenſible of the Ground and Cauſe of the Controverſie on my part; and therefore I muſt Commit my Cauſe only to the Lord, who hath hitherto preſerved me.

Then was my perſonal Appearance again refuſed; whereupon I again proffered to render my Body to diſcharge my Bail: To which my Adverſarie's Attorney anſwered, We will not have your Body, we will have none of your Carkaſs; we are minded to go another way to work with you. While the Attorney ſaid this, my Adverſary himſelf was whiſpering the Mayor in the Ear; and then the Court adjourned until after the Term.

On the 17th Day of the 12th Month 1673. the Court ſate again, and I appeared: but the Mayor not being preſent, nothing was done further in my Buſineſs; only the Clerk ſaid the Judgment was affirmed againſt me.

But on the 24th of the ſame Month, when the Court ſate again, my Cauſe was called, and the Mayor asked me, if I would yet imploy an Attorney? Whereupon I produced a Paper, which I deſired might be entred into their Book, and I would pay for the Entry. The Mayor took it, and read it openly in the Court; and this is a Copy of it.

Memorandum,

THAT whereas there was an Action entred, in the Name of Charity Anderton, *againſt* Oliver Sanſom, *in the Burrough-Court of* Newbery; *and Judgment was given againſt*

againſt the ſaid Oliver, *for not Appearing by an Attorney, and alſo Execution taken thereupon: But by reaſon the Declaration was found ſo defective, that the Plaintiff was aſhamed of it; the Judgment was reverſed, and the Proceedings made void. But yet the Mayor gave Order for the Action to be renewed; and to go to Tryal upon a new Declaration: but the ſaid* Oliver *would not conſent to it, unleſs he might change his Bail. And then he did proffer to render his Body into the Serjeant's hands, to abide a Priſoner, until he did get other Bail: but all was denied. And then a ſecond Declaration being put in, a ſecond Appearance was alſo required; and* Oliver Sanſom *was called by Name, to Appear in the Court, and he made Anſwer, and proffered his perſonal Appearance accordingly: and deſired that he might Appear, and make his Defence in his own proper Perſon; which he claimed as his common Right, and tendered Six-pence in the Court, as the King's Duty for ſuch an Appearance. But the Mayor would by no means admit of his Perſonal Appearance. Whereupon the ſaid* Oliver *did render his Body to be a Priſoner, to diſcharge his Bail: but it was refuſed. This was done in the open Court, on the 27th of the 11th Month, called* January, *in the 26th Year of the Reign of* Charles *the Second, now King over* England, *&c.* Annoq; Dom. 1673.

And this is alſo further to be noted, *That* Gabriel Buck, *who did engage for* Oliver

Sanſom's *firſt Appearance, and is the Bail firſt mentioned above; did engage no further, than only for that firſt Appearance unto the Firſt Action and Declaration: But for the Second Appearance there was no Bail engaged, either by Conſent, or Intent; unleſs it can be by force.*

When the Mayor had read this Paper openly in the Court, he could not object any thing againſt the Truth of it: but asked me, why I would have it Entred into the Book?

I anſwered, Seeing this Paper contains a ſhort Account of the Proceedings againſt me; and alſo the time when I rendred my Body, to diſcharge my Bail: Therefore I judge it may ſtand me inſtead; and be of Service to diſcharge my Bail in time to come, if need require.

The Mayor then ſaid, You may have it Entred: but what will you give? I will give a Shilling, ſaid I, to the Clerk, for Entring it in the Book; and for him to ſet his Name, as Witneſs to it. If you will give Five Shillings, ſaid the Mayor, you may have it Entred; otherwiſe it ſhall not be done. I replied, Seeing I have proffer'd a Shilling, which is more than it can be worth; I think it very unreaſonable in thee to deſire more. You may let it alone then, ſaid the Mayor; and if you will yet imploy an Attorney, the Judgment may be reverſed.

Juſt

Juſt as this Diſcourſe ended, an Attorney ſpake privately to me, and in a loving manner ſaid, If I would but imploy him, he would undertake to put an End to the Buſineſs, and throw it out of the Court. I asked him, what ground he had to think ſo? He ſaid, Becauſe an Action for Tithes ought not to be tried in this Court; as he could produce Statutes to prove. Then I began to reaſon in my Mind about it, Whether the Lord might not make uſe of him, as an Inſtrument, to free me from that Court: and ſo in my Simplicity, too haſtily conſented to him, and gave him his Fee; whereupon he Entred my Appearance preſently, in order to proceed in my Defence. But I was much troubled, and burthened in my Spirit afterwards; and could not have Peace, until I had written a Letter, to forbid his Proceeding any farther on my behalf: which I did as followeth.

Friend,

'I Am preſſed in my Spirit to write 'unto thee, concerning my Buſineſs, 'which thou did'ſt enter upon at the laſt 'Court-Day in *Newbery*; becauſe thou 'do'ſt not underſtand the Ground of the 'Controverſie on my part; which, in 'ſhort, is this. About Ten or Eleven 'Years ſince, I was Convinced by the 'Light of Chriſt in my Conſcience, of the

'Deceit and Hypocriſie of the Hireling-
'Prieſts of the Nation; who ſerve not the
'Lord Jeſus Chriſt, but their own Bellies:
'and the Lord required me to ſtand up for
'him, a witneſs againſt them in their Mi-
'niſtry; both as to their Call to it, their
'Practice in it, and Maintenance of it.
'And in true Obedience to the Lord, and
'in his Fear, have I denied the Payment
'of Tithes; even to the Hazzarding of
'all that I have in this World. For which
'Cauſe I have ſuffered both the Spoiling
'of my Goods, and the Impriſonment of
'my Body: and in all my Sufferings the
'Lord hath ſo preſerved me, that it hath
'all wrought for good unto me. And to
'his Glory be it ſpoken, he hath not only
'made me willing to Serve him; but hath
'given me Strength and Power to do it.
'And in all my Sufferings hitherto, I have
'committed my Cauſe unto the Lord;
'knowing the Cauſe to be his: who gave
'me Faith and Patience to endure, until
'he wrought Deliverance. And ſo I qui-
'etly reſted in Content, and never trou-
'bled my ſelf to Contend with my Adver-
'ſary: though Advantages in the Law
'might have been taken. And ſo it is
'with me ſtill, that I muſt commit my
'Caſe to the Lord; for in him is my
'Strength and Power, my Peace and Com-
'fort; and Truſting nakedly in him, I
'can

'can reſt in quiet, in the mid'ſt of Tryals 'and Sufferings, who hath never failed 'me hitherto. And as the Cauſe, for 'which I ſuffer, is the Lord's: So I 'hope, I ſhall Experience (as well now, as 'heretofore) the Power of my Preſerva-'tion to be his; ſo ſhall the Glory of my 'Deliverance be aſcribed to him, as his 'peculiar Right, for evermore.

'Now as the Lord hath kept, and deli-'vered me out of the Mouth of the old 'Lion: ſo I believe he will ſo far ſhut the 'Mouth of the Young one, that his Teeth 'ſhall not hurt me. What if his Paw 'ſhould tear away ſome Outward things? 'yet the Lord my God will limit him, that 'he ſhall not go beyond his Bounds.

'Therefore I deſire thee to go no fur-'ther on in my Defence: for I cannot 'have Peace in Committing my Cauſe into 'thy hands. For if it were really in thy 'Power to deliver me, I tell thee plainly, 'as the Matter ſtands, I cannot accept of 'it; becauſe I expect Deliverance another 'way: and yet I do not queſtion, but 'thou mighteſt poſſibly perform what thou 'did'ſt Promiſe me. And indeed, at that 'Inſtant when I retained thee, before I had 'throughly conſidered of it; I thought the 'Lord might peradventure make uſe of 'thee, as an Inſtrument for my Delive-'verance: but having ſince more ſeriouſly

'weighed,

'weighed, and conſidered better of it; the 'Lord hath ſhewed me, that it is nothing 'ſo. And he hath alſo given me to ſee, 'That thy End is naught; and that both 'thou, and thy Fraternity there, are ſo 'bad and corrupt, in your Practices and 'Proceedings, that the Lord doth abhor 'you, and will one day Plead with you 'for them. Now by what is here writ-'ten thou may'ſt take notice, that I do 'utterly deny thy Proceeding any further 'in this Buſineſs; but would have thee let 'it alone, as if thou had'ſt never medled 'with it.

'And in tender Love to thy Soul, I ad-'viſe thee, to turn in thy Mind to the Light 'of Chriſt in thy Conſcience; which doth 'ſearch thy Heart, and will ſhew thee in 'Secret all that ever thou haſt done. And 'if thou wilt heed it, and obey it; then 'thou may'ſt come to witneſs, that it will 'not only ſhew thee Sin, and reprove thee 'for it; but it will alſo ſave thee from it: 'and Salvation cannot be obtained any 'other way. This is all at preſent from 'him, who is

Thy Friend,

O. SANSOM.

The 26th of the 12th Month, 1673.

Theſe to the hands of ——Brooker, *an Attorney in* Newbery-Court, *Dwelling at or near* Woolhampton *in* Berks.

At the next Court (which was holden on the Third Day of the Firſt Month, called *March*, $167\frac{3}{4}$.) this Attorney *Brooker* related how that I had ſent him a Letter, to forbid his going on any further in my Defence; and he ſhewed my Letter to the Lawyers: and they were Angry, and ſaid that Letter was a Charge againſt them all; and ſome threatned to lay an Action upon me for it. But I told them, I would ſtand by what I had written; and bid them Clear themſelves of it, if they could.

Then addreſſing my ſelf to the Mayor, I ſaid, I have committed my Cauſe to the Lord; who is able to deliver me, if he pleaſes: but if he do not deliver me out of your hands; yet I cannot imploy any of theſe corrupted Lawyers for my Defence.

One of thoſe Lawyers thereupon ſaid, Oh! he will commit his Caſe to God! God was never a Lawyer.

I replied, Neither did the Lord ſet any of you on work, to do as you do: but you are imployed by another Power; and your Reward will be accordingly.

Then turning my Speech to the Mayor again, I ſaid, Thou doſt well know, That this Matter, which I am ſued for, ought not to be determined in this Court. Yet if thou art reſolved to proceed, and ſuffer the Law to be proſecuted againſt me, contrary

trary to the Intent of it: then here I am to Anſwer it, and to ſuffer the Penalty of it. But I do wiſh thou may'ſt not ſuffer that to be acted in thy Name, and by thy Authority, which will be a Diſhonour to thee afterwards. Upon this the Court broke up.

The next Court-Day was the 17th of the Firſt Month 167¾. where I appeared again, and ſaid openly, I am agrieved with your Proceedings againſt me: for the Mayor knows that the Controverſie, wherein I am concerned, ought not to be decided in this Court; and it hath been depending here near half a Year already. Therefore I deſire that an End may be put to it, without any further delay.

The Mayor thereupon interrupting me, ſaid angrily, Where is your Attorney?

I anſwered, If my Caſe ought not to be tried here, what need have I of an Attorney here?

The Mayor then, being in a Rage, ſaid, I have proffered thee very fair, and delayed the Buſineſs for thy ſake; and ſtill thou doſt refuſe to imploy an Attorney: but abuſeſt me for it, thou ſhalt not think to eſcape ſo. Conſtable, I command you to take him away, and lay him by the Heels. The Conſtable not making haſt, he ſaid again; Take him away: put him in the Stocks; he ſhall not think to do

as

as he did laſt time, only ſit upon the Stocks.

Upon this I ſaid, I deſire thee to make known openly what Evil I have done, for which I muſt now be ſet in the Stocks?

Thou haſt abuſed me, ſaid the Mayor; and told me I do not know the Law.

Where is thy Evidence, replied I, to prove this? And then calling out aloud, I ſaid, Is here any Man that can bear witneſs for thee, that what thou haſt now ſaid is true? But no Man ſaid any thing for him. Whereupon he, being in a great Rage, ſaid, Conſtable, I command you to take him away; for I am in Earneſt: I'll bind him to his good Behaviour. Then the Conſtable haled me out into the Street: but did not put me in the Stocks.

On the 24th Day of the ſame Month, as ſoon as the Mayor and his Company were ſettled in the Hall, I ſpake to them as followeth; It is generally known to you all, that the Caſe here depending, wherein I am concerned, ought not to be medled with in this Court. And I have often appealed to ſuch other Courts, as by the Laws of this Nation are impowered to hear and determine ſuch Matters: but I cannot be heard.

The Mayor thereupon haſtily ſaid, Where is your Writ, to remove it out of this Court? Shew your Authority: and then you ſhall have it out. I anſwered,

I anſwered, If thou had'ſt not ſuffered it to have been proſecuted here, my Adverſary could not have proceeded. And ſeeing I am like to ſuffer by this Court, here I am, ready to undergo it. But I deſire that no Snare may be laid to cauſe my Bail to ſuffer, by making Return that I am not to be found; ſeeing I am here ready, and do render my Body, to undergo ſuch Sufferings as this Court hath lawful Power to inflict upon me.

You ſhall hear by and by, replied the Mayor, what will be done in the Court.

At that word came in my Adverſary, *John Anderton*, and ſaid to me, Thou muſt now go home on foot: for I have ſeized thy Horſe. And Rejoycing in his Wickedneſs, he told his Companions, that he had watched where I ſet my Horſe, and having got a *Fieri Facias* ſealed, he went with the Serjeant, and took him; and then made Return of it in the Court.

When I heard this, I ſaid, Seeing I am a Sufferer by this Court, I deſire to be reſolved, Whether my now rendring my Body to be a Priſoner, will not fully Anſwer the Law, Redeem my Horſe, and diſcharge my Bail?

No ſaid the Mayor, your Horſe cannot thereby be redeemed. Why, ſaid I, can my Adverſary keep my Horſe, and yet come to trouble my Bail; ſeeing I do offer

to

to render my ſelf to be a Priſoner? No ſaid the Mayor jokingly, He will rather expect that you will come to Town again with another Horſe 'ere it belong. But my Adverſary *John Anderton* ſaid, he would keep the Horſe; and yet come upon my Bail for the remainder.

The Mayor (who was indeed my Adverſary alſo) told me, I did trouble the Court; and was worthy to be ſet in the Stocks. Why ſaid I, what evil have I done or ſaid? If I have ſaid, or done any evil, make proof if it, and here I am, ready to ſuffer for it.

Then the Mayor asked me, Are you provided of ſureties for your good Behaviour.

I anſwered, I need not, until ſome evil Behaviour be firſt proved againſt me. And after ſome more Words to the ſame effect, the Court broke up.

At the next Court (which was on the 31ſt of the 1ſt Month, 1674.) Return was made in the Court, that my Horſe was Sold for 4 Pounds and 5 Shillings. But the Horſe, with Bridle and Saddle, as he ſeized him, was well worth 6 Pounds.

Then ſaid I to the Mayor, Is my attendance at this Court any longer required? Or will any ſuffering come upon my Bail, if I ſhould not be preſent here?

You may ask your Attorney; ſaid the Mayor ſcoffingly, becauſe I would not retain an Attorney. But,

But, ſaid I, ſeeing thou ſitteſt Judge of this Court, it is but reaſonable, that thou ſhould'ſt reſolve me this Queſtion; that I may thereby underſtand, what the Court requires of me.

But, replied the Mayor, I may chuſe whether I will anſwer you, or not.

Well then, ſaid I, ſo far as I underſtand, the ground of my ſuffering by this Court is, becauſe I cannot imploy an Attorney.

'Tis true, ſaid the Mayor; and I had once perſuaded you to imploy an Attorney: But afterwards you forbad him again.

I have given my reaſons, replyed I, wherefore I cannot do it. Which are, becauſe the Caſe wherein I am concerned, is truly a matter of Conſcience to me towards the Lord; and none of theſe Lawyers can take cognizance of it. And beſides, they are ſo ſelf ended, and Corrupt in their practiſes, and deceitful in their proceedings; that I have choſen rather to ſuffer by this Court unjuſtly, then to have any thing to do with them. And although I ſeem vile, and contemptible in your Eyes: Yet be it known unto you all, that I am a Witneſs for God, againſt your corrupt and abominable Practiſes.

Will you Pray for them, ſaid the Mayor ſcoffingly; and try if you can make them better.

I re-

I replied, I have Peace with the Lord in my Teſtimony againſt them. And if they will go on ſtill in their Wickedneſs, they will have a reward from God accordingly. But I deſire to know, ſaid I, whether my Adverſaries Action againſt me is ended, or not.

Your Horſe, ſaid the Mayor, is taken and Sold: And they are ſo far ſatisfied.

But can they come upon my Bail, ſaid I.

I believe, ſaid the Mayor, they do not intend to trouble the Bail, but will rather ſtay to ſee, when you will bring another Horſe to Town.

Yet in a few Days, my Bail was ſerved with a *Scire facias* (as they call it) to appear the next Court-Day. And being called in Court, and not preſent to Anſwer for himſelf, I anſwered for him, and ſaid, The Bail looks upon himſelf not to be concerned; becauſe my Goods are taken away already, and I have often rendred my Body for his: which ought to have been received, and he diſcharged long ago. And if my Goods, which are taken away already, do not ſatisfie, or if my Adverſary have any thing further againſt me; I do here now alſo again, offer to render my Body to be a Priſoner, that my Bail may be diſcharged.

Hereupon the Mayor ſaid, You ſhall be heard anon: Your turn is not yet come.

This

This put me by for the preſent: but after awhile, the Matter being in Debate, I ſpake again, and ſaid;

I deſire there may be no Proceeding againſt my Bail, but that he may be forthwith diſcharged: ſeeing my Adverſary hath taken away my Goods, and I have ſo often rendred my Body, as you all know, for his Diſcharge; for it is altogether unreaſonable, and alſo unjuſt, to proceed againſt him.

Then one *Joſeph Garrett*, a Counſellor at Law, ſtood up (without my bidding) and ſaid, The Bail ought to be diſcharged, becauſe the Principal hath rendred his Body.

The Mayor then turning to me, ſaid, Have you imployed him to Plead for you?

I anſwered, There is no need of ſuch a Queſtion: if he ſpeaks Truth, he ought to be heard, whether I imploy him, or not.

If you will yet imploy an Attorney, ſaid the Mayor, his Plea ſhall be heard: But as for you, whatſoever you ſay, we will take no Notice of it.

What! ſaid I, ſhall I not have Juſtice, becauſe I am not an Attorney?

Yes, replied the Mayor, You ſhall have Juſtice; ſuch Juſtice as it is.

I know not any Law, ſaid I, that binds me to imploy an Attorney: but thou art bound,

bound, both by the Law, and by thy Oath, to do Juſtice. And if thou, ſitting Judge in this Court, do'ſt ſee Injury and Injuſtice done; and wilt not reſtrain it, but wink and Connive at it: it will certainly be charged upon thee; and before the Lord thou wilt be found Guilty of it.

It is true, ſaid the Mayor, I think ſo too. But this ſpake he in a Scornful manner.

Then ſaid I, may not my Bail have Liberty until the next Court-Day, to Appear? And Counſellor *Garrett* ſtood up again, and deſired it. Whereupon the Mayor ſaid, Upon this Motion of Mr. *Garrett* it ſhall be granted. But take Notice, I will not hear you after next Court-Day. And then, in a light manner, he ſaid to me, You have learned Skill and Knowledge in the Law, by coming ſo often to the Court.

Now after the Court was riſen, perceiving them ſtill bent to go on Wickedly and Unjuſtly; I was preſſed in my Spirit, in the Conſideration thereof, to write again to the Mayor: and once more to warn him to fear the Lord, and to do Juſtice; and to put a ſtop to, and reſtrain thoſe unjuſt and unrighteous Proceedings, which in their Court they were Carrying on againſt me. And thus I writ to him.

Richard

Richard Pocock,

'I Deſire thee to Conſider, and call to Mind how thou haſt dealt by me all along, ever ſince thou haſt been Chief Magiſtrate in *Newbery*. I ſay, Conſider whether thou haſt been as an Impartial Judge betwixt me and my Adverſary: and whether thou haſt done towards me, as thou wouldeſt be done by. I appeal to God's Witneſs in thy Conſcience, to give an Anſwer; and to plead with thee on my behalf. For the Lord God, the righteous Judge of Heaven and Earth, knows thy Thoughts, and ſearches thy Heart; and the Deceit and Wickedneſs thereof is not hid from him: and unto him an Account muſt thou give of all thy Deeds done in thy Body, and a Reward accordingly ſhalt thou receive; for there is no Reſpect of Perſons with him. Therefore be not light and vain, but ſerious; and fear the mighty God: for in his Hand thy Life and Breath is, who can take it from thee, when he pleaſeth. And in his Fear, and by his Strength, do I this day ſtand a Witneſs for him, againſt the Hypocritical hireling Prieſts; who ſerve themſelves, but not the Lord: and ſeek their Gain from their Quarters. And alſo my Teſtimony is againſt the Greedy, Covetous, fraudulent Lawyers;

'yers; who, for filthy Lucre ſake, will 'Plead for any thing, be it never ſo Un-'juſt. I ſay, the Lord's Controverſy is 'againſt them all. And he hath raiſed 'me up, to ſtand a Witneſs on his be-'half; and I do teſtifie, that they who 'do ſuch things, ſhall not eſcape his righ-'teous Judgments: but his Wrath and 'Fury will ſurely be poured out upon them, 'except they ſpeedily repent. And for 'this my Teſtimony, even for not Feeding 'the Prieſts, and for not imploying the 'Lawyers, have I ſuffered by this Court; 'and am like to ſuffer more, if the Lord 'prevent it not. But as the Cauſe, for 'which I ſtand, is the Lord's: ſo into 'the Lord's hands have I committed both 'my ſelf and it; and he will ſurely Plead 'it for me, and take my part againſt all 'thoſe that do oppoſe me. Therefore I 'adviſe and warn thee, to take heed what 'thou do'ſt againſt me: for whatſoever 'thou do'ſt againſt me herein, the Lord 'will take it as done unto himſelf; and 'will recompence thee accordingly. And 'if thou do'ſt ſuffer ſo great Injuſtice to 'be done, as to cauſe my Bail to ſuffer: 'then know for certain, that as ſuch Pro-'ceedings are hardly to be parallel'd a-'mong Tyrants and Unjuſt Judges, and 'for ſuch Injuſtice thou can'ſt ſcarcely 'find a Preſident; ſo ſhall thy Recom-

'pence

'pence be from the Lord. Wherefore, 'in tender Love to thy Soul, I warn thee 'to Fear the Lord, and do Juſtice; if not 'for my ſake: yet for thy Oath ſake, and 'for thy own Soul's ſake, let it be done, 'and defer not to do it in this particular. 'But if thou art reſolved thus unjuſtly to 'proceed: then know aſſuredly, that the 'Lord will appear for me, and avenge my 'innocent Cauſe; and his Judgments will 'ſeize upon thee, and his Terrors will 'compaſs thee about, as a perjured Per-'ſon, and one that hath been Perfidious, 'and Unfaithful both to God and Men. 'Therefore, while thou haſt time, be 'faithful to do what the Lord requires 'of thee; which is, To do Juſtly, and 'love Mercy, and walk humbly with him. 'And Remember thou haſt been warned 'by him, who wiſheth thy everlaſting 'Well-being.

OLIVER SANSOM.

The 14th of the 2d Mo. 1674.

The ſame Day I came with my Bail to the Court; and the Bail being called appeared, and ſaid, Here is the Man himſelf, who renders his Body for my Diſcharge: Wherefore I deſire to be diſcharged.

The Adverſary, *John Anderton*, was not there himſelf; But his Attorney pleaded, ſaying,

ſaying, It is now too late to render your Body, becauſe the *Scire facias* is returned. And the Mayor aſſented to it. Whereupon I ſaid, I have proffered to render my Body almoſt every Court-Day for a great while; only deſiring to have my Bail diſcharged: and if the rendering my Body before the *Scire facias* was returned, be ſufficient, to diſcharge the Bail; then ſurely this Man ought to be diſcharged.

Thereupon two or three of the Lawyers (being weary of me, and willing to be rid of me) ſtood up to Plead for me; and ſaid, They could bear witneſs that what I ſaid was true: for to their knowledge, I had often rendred my Body for his Diſcharge, before the *Scire facias* was returned. At that my Adverſary's Attorney being offended, asked them, Who imployed them to plead my Cauſe? and many words thereupon paſſed between them, in contending one with another. But the Steward of the Town (who bare a great Sway in the Court) happening to be there at that time, when he underſtood the Matter, debated it with the reſt, till at length he brought them to agree, and conclude that the Bail ought to be diſcharged upon my rendering my ſelf: And ſo forthwith he was diſcharged in open Court.

Now was I a Priſoner. And as the Serjeant was leading me out of the Court to

the Compter-Priſon, ſome of the People asked why I would go to Priſon? Telling me, It were better to refer the Controverſie into Mens hands, to be ended between my Adverſary and me.

I told them, I had long ago proffer'd his Father, and was ſtill willing to ſtand to the ſame, That if he could make it appear by the Scriptures of Truth, that Miniſters of the Goſpel, by any Command of Chriſt, or his Apoſtles, ought to receive Tithes, and force People to pay them; then I would, for whatſoever I had kept back, reſtore Seven-fold.

At this they ſeemed to deride me; and would hardly abide to hear it: but told me, That was not a place to talk of Scripture; or to diſpute about Matters of the Goſpel. Wherefore, as I paſſed on from them, I ſaid, Seeing it is to me ſuch a weighty Matter, and lies upon my Conſcience towards the Lord; therefore I cannot commit it to be determined by Men, though they may be counted indifferent. For in ſhort it is thus with me, that I ſhall rather chooſe to ſuffer the Loſs of all I have in this World; yea, and my own Life alſo, than conſent to pay a Farthing on this account.

Now I being a Priſoner in the Compter-Priſon, the Mayor gave a ſtrict Charge to the Keeper, that he ſhould not ſuffer the Quakers

Quakers to come to me, leſt there ſhould be Meetings.

After I had continued two Weeks a Priſoner, the Court ſate again, on the 28th of the 2d Month 1674. And then my Adverſary *John Anderton* (being vexed that, in his Abſence, the Bail was diſcharged) moved the Court that he might come upon him again. And the Steward not being there, the Mayor hearkened to him, and granted his deſire. So that the poor Man was conſtrained to imploy an Attorney to defend him; although he had been before diſcharged in open Court as aforeſaid. And then my Adverſary *John Anderton*, entred another Action againſt me alſo, while I was a Priſoner: Which I continued to be, upon Proceſs (as they called it) but they did not proceed to Judgment and Execution, until the 16th of the 4th Month 1674. At which time the Court being held, the Mayor commanded the Serjeant to fetch me from the Compter; which he did. And when I was come into the Court, the Mayor ſaid to me, I thought you had been at home before this time. Come, here is an Action laid againſt you, for Thirteen Pounds due to *Charity Anderton* upon Account.

I, feeling the weight of their wicked Spirits, ſtood ſtill; and did not quickly Anſwer. Then ſome of the Lawyers, ſeeing the Declaration lie before them, ſaid

to me, Did you ever Account with her for ſo much? Whereupon I anſwered, I do owe her Nothing; nor did ever Account with her for any thing. Then ſome interrupting me, ſaid, You were beſt to imploy an Attorney; and then you may defend your ſelf, overthrow your Adverſary, and recover Coſts. But I replied, I cannot meddle with an Attorney. But this Action is altogether Unjuſt, and the Declaration moſt Untrue. For ſhe might as truly declare againſt any Man here, for Accounting with her, as againſt me: for I never did Account with her in all my Life; neither do I owe her any thing.

The Mayor then, to enſnare me, ſaid, Bring hither a Book. Which being brought, he ſaid to me, Come, Will you Swear here before us, that you owe her Nothing? and that you never accounted with her? And as I began to ſpeak, the Mayor interrupting me, ſaid, Anſwer plainly, Will you Swear, or not?

I dare not Swear, ſaid I, whatſoever I ſuffer. But I can Teſtifie, as in the Sight of the Lord, that I owe her Nothing; nor ever Accounted with her. Then I muſt give Judgment againſt you, ſaid the Mayor. It ſeems, then ſaid I, that becauſe I cannot Swear, Judgment muſt be given againſt me. No, replied the Mayor, that was offered but by the by. But you may

may imploy an Attorney; and then you ſhall have a legal Trial. Nay, ſaid I, I cannot imploy an Attorney. But I have committed my Cauſe to the Lord, who hath hitherto preſerved me; and I believe he will now preſerve me: and alſo deliver me in due time.

Then the Mayor ſaid to the Serjeant, who was my Keeper, You had beſt look to him, and keep him cloſe; unleſs you will pay the Thirteen Pounds. The Serjeant ſaid, He was not able to pay it. But I ſaid, I have been kept above two Years already a cloſe Priſoner (and not ſo much as ſaw my Outward Habitation) and all for this very Matter that this is grounded upon. But what did he gain who was the Cauſe of it?

But I (ſaid my Adverſary) will keep thee Twenty Years now, if I live ſo long. Thou can'ſt do nothing at all, ſaid I, againſt me, unleſs the Lord give thee Leave; and then he will give me Strength to bear it.

So Judgment being entred againſt me, I was had back to Priſon; and two Days after an Execution was taken forth, upon which I was to be kept cloſe. And then my Keeper dealt hardly, and cruelly by me for ſome time; ſeeking to Compel me to ſatisfie his unreaſonable Demands for Lodging, *&c.* Which becauſe I could not

bow under, nor ſubmit to, I ſuffered ſome Hardſhip in the Priſon, upon which I fell Sick; and my Sickneſs turn'd to the Small Pox: which was ſo ſore upon me, that I was nigh unto Death. But it pleaſed my tender God to be my good Phyſician, and to raiſe me up again in his own time.

While I was thus in Priſon, the Woman at whoſe Suit I was Impriſoned (whoſe Name was *Charity Anderton*) ſpeaking with a Friend who was coming to viſit me in the Priſon, deſired him to Remember her Love to me, and to my Wife: whereupon ſomething aroſe in my Mind to write to her; which I did thus.

Charity Anderton,

'I Underſtand that *A. H.* had ſome Diſ-
'courſe lately with thee concerning
'me; and that thou did'ſt bid him Re-
'member thy Love to me and my Wife:
'And that thou alſo ſaid'ſt, If I would
'ſend thee ſome Money, then I ſhould ſee
'how reaſonable thou would'ſt be with
'me, or the like. Now this I ſay, If thou
'had'ſt any true Love in thy Heart to me
'or my Wife, I think thou could'ſt not
'deal ſo by us, as thou haſt done; for thy
'Son to Forge a Lye in thy Name againſt
'me, after this manner, *viz.* That I ac-
'counted with thee for ſuch a Sum of Mo-
'ney, ſuch a Day of the Month, within
'the

'the Liberty of *Newbery*; and that I pro-
'miſed thee Payment: yet notwithſtand-
'ing (though often deſired) refuſed to per-
'form my Promiſe. Upon ſuch a wicked
'Lye is thy Suit brought againſt me; and
'an Execution thereupon procured, to
'keep my Body cloſe in Priſon. And in
'that time I was viſited with the Small
'Pox in the Priſon; whereupon my dear
'Wife, hearing I was Sick, came to be
'with me; and tarried with me about a
'Week: And then ſhe beginning to be
'Sick alſo, my Keeper, fearing ſhe would
'have the ſame Diſtemper, would by no
'means ſuffer her to continue in the Pri-
'ſon with me. And ſo ſhe, being Ill, and
'in danger of the Diſtemper, was by force
'ſeparated from me; and though I lay
'then very weak, ſhe was conſtrained to
'get a Man and an Horſe, to carry her
'to our Habitation at *Farringdon*, being
'about 20 Miles off. I tell thee truly,
'that this thing was harder to me, than
'any thing I ſuffered by thy Husband.
'And if this be ſome of the Fruits of thy
'Love to us; then I muſt tell thee, This
'Love of thine is very great Cruelty.

'But yet the tender Love of the Lord
'my God hath indeed been manifeſted,
'and extended to me in a very large
'Meaſure, in preſerving and ſtrengthen-
'ing me, and raiſing me up again: So

'that now I am pretty well recovered; 'bleſſed and praiſed be his Holy Name o-'ver all for ever.

'And as for ſending thee Money; this 'I tell thee, in the Integrity of my Heart, 'That I cannot, nor dare do it, be it ne-'ver ſo little: for I am Convinced, and 'certainly perſuaded, and ſatisfied in my 'Conſcience, that if I ſhould do ſuch a 'thing, I ſhould ſin wilfully againſt the 'Lord, and bring Condemnation upon my 'own Soul. Therefore I ſhall rather chooſe 'to ſuffer the Loſs of all I have in this 'World, yea my very Life alſo; rather 'than conſent to do ſuch a thing: There-'fore let thy Expectation concerning that 'matter, be at an End.

'And now the Lord hath ſuffered thee 'to caſt my Body into Priſon, thou may'ſt 'Remember thy Husband did the like, for 'the very ſame Wages, which thou do'ſt 'now pretend to claim. O conſider, What 'Profit did he reap thereby? Or, what 'Benefit was it to him? Was it not his 'Burden on his Dying Bed? And do not 'thou look for, nor expect any other, than 'the ſame Reward that he had: becauſe 'thy Deeds are the ſame with his. For 'the Lord, who was with me then, is 'with me now; even the ſame God that 'kept me, and delivered me out of the 'hand of thy Husband. To him have I 'com-

'committed my Cauſe, and he will Plead 'it with thee in his own due time: for in 'his Hand thy Life and Breath is, and 'thou ſhalt not be able to Eſcape his Ju- 'ſtice; but his righteous Judgments will 'overtake thee, and thy Reward will be 'according to thy Deeds. But I do here- 'by acquaint thee, that I deſire no Re- 'venge upon thee: but leave thee to the 'Lord to Plead with thee, and make known 'my Innocency unto thee. And the Lord 'is my Witneſs, that in true Love to thy 'Soul, I have beſought the Lord for thee; 'deſiring that he would put it into thy 'Heart, to ceaſe thy Cruelty towards me; 'becauſe I know it will turn to thy hurt, 'and Sorrow in the End. And that thou 'may'ſt alſo come to do thoſe things, which 'the Lord requires of thee; which if thou 'waſt faithful in, would conduce to the 'Peace, and well-being of thy Soul for 'ever. And I can truly ſay, that I have 'true Love in my Heart towards thee; al- 'though thou art my open Enemy, and I 'am a Sufferer by thee.

Newbery Compter. Priſon, the 23d of the 5th Mo. 1674.

O. SANSOM.

Now was I ſettled in Priſon upon an Execution, not to ſtir ſo much as without the Door; and without any Proſpect of

Deliverance, or Ground to expect it. But I was well ſatisfied, in the Will of the Lord; being fully reſigned up unto him, and deſiring his Will might be done in all things: And as he knew what was beſt for me; ſo my Breathings were unto him, that he would Glorifie himſelf in me and by me, whether in Bonds, or at Liberty. And as I was thus given up in my Spirit, and quietly ſatisfied in my Suffering: the Lord made way for my Releaſe, in a ſudden and unexpected manner; which thus was brought about.

During the time of my Impriſonment, it pleaſed the Lord to ſend a great Diſtraction among the Magiſtrates of *Newbery*; even ſuch a Confuſion, as hath not been known, nor heard of in that Place, ſince it was a Corporation. For *George Cowſlade* (who had been Mayor the Year before, and when he was going out of his Office, had granted the firſt Warrant againſt me) was taken away by Death: and this *Richard Pocock* (the next imperious Mayor) in the Height of his Pride and Ambition, was pulled down from his Chair with Shame; as I had fore-warned him he ſhould be. For the Lord, in his Juſtice, doth ſuffer Confuſion to fall upon the Wicked, who have deſpiſed his Mercy; ſo that one Wicked Man becomes a Scourge unto another: and by ſuch Ways and Means, the Lord

Lord ſometimes doth bring Deliverance unthoſe that truſt in him; and ſo, with reſpect to my Impriſonment, it was in that Place at that time.

For the Prieſt of that Town, and this lofty Mayor, fell at Strife, about the Receiving of that which they call *The Sacrament of the Supper*. And being both of them Proud and High-minded Men, ſo that neither of them could well abide an Equal in that Town; they fell out, as was ſaid, about their Bread and Wine, to that degree, and the Enmity on both ſides roſe up to that height, that no Agreement could be hoped for between them: but to Law they would go, and did, with might and main. And being both of them exceeding Subtle, and Expert in the Law (for the Mayor was a Lawyer by Education, and the Prieſt was better acquainted with the Law, than with the Goſpel:) they ſeemed, for a great while, ſo equally matched every way; that the Lookers on could not diſcern, which of them was moſt likely to have the Victory; though moſt thought the Mayor would have carried the Cauſe, until the very laſt. But when, at the Aſſize (which was holden at *Abingdon* in the 5th Month 1674.) they came to Trial; the Prieſt overcame, and got the Victory over the Mayor: and brought him under ſo low, that he was Fined in a great Sum

Sum of Money, and turned out of his Place of Mayoralty beſide. And he being thus ſhamefully degraded from his Office, all the Proceedings which had been in that Court, and the Judgments thereupon given under his Authority, from the time called *Eaſter* paſt, were made Null and Void: and thereby my Impriſonment became contrary to Law.

Whereupon one of my Relations began to ſtir in the Buſineſs, both to procure my Liberty, and to call my Adverſary *John Anderton* in Queſtion for my Falſe Impriſonment. Which when he underſtood, he ſought by all means to have it put to Reference; which that Relation of mine, hopeing to be awarded a great Sum of Money for my Falſe Impriſonment, agreed unto, without any either Conſent or Knowledge of mine. But the Perſons to whom the Matter was refered, never brought it to any Iſſue, and ſo it reſted ever ſince. But within ſomething more than a Year after, my envious Adverſary, *John Anderton*, died miſerably, having been a filthy, lewd, unclean Perſon.

Thus it pleaſed the Lord to work my Deliverance: So that on the 22th Day of the 7th Month 1674, after I had ſuffered Impriſonment 23 Weeks (not without ſome Hardſhip, and much Hazard of my Life) I was ſet at Liberty; But the whole time, that

that I was entangled in that Court, from the firſt to the laſt, was a whole Year, and ſome Days over. But in all my Sufferings and Exerciſes, the Lord was with me, and ſupported me; ſo that I have great Cauſe to ſay, The Lord is worthy to be truſted in, and waited upon: for his Fatherly Care, and tender Compaſſions never fail; but his Mercy endureth for ever.

During the time of my Exerciſe and Sufferings in *Newbery*-Court aforeſaid; another Exerciſe, of another kind, befell me, in a Controverſial way, with one *Benjamin Woodbridge*, a Preacher to the *Presbyterians* there. Which though it began, and ended before I was ſet at Liberty; and ſo in point of time, ſhould have come in ſooner: Yet I choſe rather to reſerve it to this place; than by bringing it in before, to interrupt the Account of my Trials there.

This *Benjamin Woodbridge* had been Prieſt of *Newbery* in the Times of the Protectors. But when K. *Charles* the Second was reſtored to the Crown, he was diſplaced; and thereupon lurking up and down, hid himſelf in Holes and Corners, to avoid Perſecution, until the time that the King ſent forth his Declaration for Liberty of Conſcience: and then he Crept out again, and coming to *Newbery*, where he had been Prieſt, preached openly; and had great Meetings, for ſome time in the Market-Houſe,

Houſe, and afterwards in a Barn. In one of thoſe Meetings more eſpecially, did this Non-Conforming Prieſt open his Mouth wide againſt us, the People called *Quakers*. Which I hearing of, a Concern came upon my Spirit to write to him about it; and that drew on, for ſome time, an Intercourſe of Letters between us: but the Occaſion of my firſt Writing to him was upon ſome words, which I was told he ſpake privately againſt us, to a Young Man, to diſſwade him from Coming to our Meetings. And that which I wrote to him was thus.

Benjamin Woodbridge,

'I Had lately ſome Words with a Young 'Man, who ſome time paſt was a Fol-'lower of thee: but he hath ſince come 'among us, at our Meetings. Yet before 'he left thee (being well perſwaded of 'the Way and Truth, which we believe 'in and profeſs; and not finding that with 'thee which could truly ſatisfie:) he went 'to thee, as I underſtand, for Advice, 'deſiring thee ſingly to give thy Judg-'ment, concerning Going to the Meetings 'of the People called *Quakers*, Whether 'it was a Duty, or a Sin, to go to them? 'And thy Anſwer to him was, Doubtleſs, 'it is a Sin.

'Now

'Now for the Truth's ſake, which is 'dearer to me than my Life, I am at this 'time concerned to write unto thee; and 'in the Fear of the Lord to Charge thee, 'as thou wilt Anſwer it before him in the 'dreadful Day of Account; that thou de-'clare plainly what thou knoweſt, or can'ſt 'prove, concerning the Doctrines which 'we hold forth, or our uſual Practice of 'Meeting together to worſhip the Lord; 'which may be any Ground for thy Aſſer-'tion before-mentioned, *viz.* That it is 'a Sin for People to hear us. For if it be 'a Sin for People to Hear our Doctrines; 'ſurely then it muſt needs be a greater 'Sin to them who Preach thoſe Doctrines: 'and the Doctrines themſelves muſt needs 'be Sinful, and contrary to Truth and 'Righteouſneſs; which cannot be heard 'without Sin to them that hear them. 'Therefore I do again, in God's Fear, 'charge thee to declare, and make known 'in Writing plainly and publickly, where-'in our Doctrines, which we hold forth, 'do any way tend to lead People into Sin. 'And further, I Challenge thee to make it 'appear wherein, and in what Particulars, 'our Doctrines and Principles are contra-'ry to the Doctrines of Chriſt and his Apo-'ſtles, recorded in the Scriptures. Leave 'off Back-biting; come forth and be plain-'hearted: for we deſire no Favour from

'thee

'thee. If our Meetings be ſo Sinful and 'Dangerous, make them appear ſo, if thou 'can'ſt, in the Sight of all People. But if 'our Meetings are indeed only to wait 'upon the Lord, and to worſhip him in 'Spirit and in Truth; and our Preaching 'and Doctrines are only to ſtir up People 'to Righteouſneſs and Holineſs (and thou 'can'ſt not prove the contrary) then thou 'oughteſt to Confeſs thou haſt wronged 'us, and ſuggeſted falſly againſt us. So 'come forth plainly and honeſtly, and let 'us know what thou haſt againſt us: or 'elſe lay thy Hand upon thy Mouth, and 'let thy Silence be a clear Evidence, to 'teſtifie for us; and for the Purity of that 'Way and Worſhip, which the Lord hath 'made known unto us, and hath owned 'and preſerved us in. I remain

A Lover of Truth and Plainneſs! but a Witneſs againſt Backbiting and Deceit,

The 2d Month, 1673.

O. SANSOM.

This Letter was delivered to him, but he never returned any Anſwer. So that although, Serpent-like, he had Crept behind us, and attempted to have bruiſed our Heel, by ſmiting ſecretly at us behind our Backs: Yet it was clearly manifeſt, by his

his Silence at that time, that he durſt not appear openly, to make good what he had ſaid againſt us, to our Faces; notwithſtanding that he was challenged, and provoked to it. And ſo his Silence, in not Anſwering my Letter, might be taken as a clear Evidence for us.

After this, I heard not of any thing he ſaid concerning us, for about half a Year. In which time our Friends having taken an Houſe to meet in, which ſtood in a more publick Place, than where they met before; He from thence took Occaſion to break forth againſt us in Preaching, before a great Aſſembly of People: So that it was generally talked of, both in Town and Country, how he endeavoured to render us, and our Principles odious to his Auditory. Yet had it not altogether the Effect he wiſhed; for many of his Hearers were not pleaſed with him for it: and ſome of them ſpake to me about it, relating much of what he had ſaid againſt us; and one of them in diſpleaſure ſaid, He never heard the like before.

When I had pondered theſe things in my Mind, I was troubled, and grieved in my Spirit for the Man; Conſidering how Unmanly; yea, how Uncivilly, and moſt Unchriſtian like he had dealt with us, in refuſing to Anſwer my Letter, whereby he might have let us underſtand plainly, what

what he had againſt us: and yet to retain ſuch Envy and Malice in his Heart againſt us, and to belch it out in ſuch a noiſom manner; even, as much as in him lay, to incenſe the Peoples Minds with Prejudice, and to raiſe them into Enmity againſt us. Wherefore I was much preſſed in my Mind to write to him again; in much Tenderneſs deſiring, and even intreating him, to give me under his Hand in Writing, what he had declared openly againſt us: And this I did, to the End that, if poſſible, I might bring him forth openly upon the Stage (as it were;) either to prove what he had charged us with, or elſe to Clear us of it. Wherefore I wrote thus unto him.

Benjamin Woodbridge,

'FOraſmuch as it is commonly reported, both in Town and Country hereaway, That upon the 9th Day of this inſtant Month, thou Preaching at *Newbery*, didſt in thy Sermon ſpeak very much againſt the People, called *Quakers*; Charging them to hold very dangerous Principles, and as Denyers of the chief Fundamental Points of Religion, and the true Marks of a Chriſtian: And alſo, that what they made a ſhew of Outwardly, in Point of Worſhip, *&c.* is but in meer Deceit and Hypocriſie, to gain Proſelytes.

'And

'And much more to this purpoſe, it is 'generally reported, thou did'ſt then and 'there ſpeak, and declare to a Multitude 'of People, who were at that time Con-'gregated together.

'Now I being a Man who, for ſome time, 'have walked among thoſe deſpiſed People, 'and being in my Heart well-perſwaded of 'the Truth of their Doctrines and Princi-'ples; and (in the Fear of the Lord God 'I can ſpeak it) it hath been, and is 'the real Intent, and Purpoſe of my Heart 'to ſerve the Lord, and to be given up to 'follow him fully, and to obey him in all 'things that he requires of me, according 'to the Light and Underſtanding he hath 'given me: I can truly ſay, I count not 'any thing in this World dear unto me, 'ſo that I may receive the End of my Hope, 'even the Salvation of my Soul, and that 'I may finiſh my Courſe with Joy, and lay 'down my Head in Peace, when Time here 'to me ſhall be no more. This is the real 'Intent and Purpoſe of my Heart; and the 'Sincere Deſire of my Soul: as the Lord, 'who ſearches the Heart, knows; and can 'bear me witneſs. And I have often de-'ſired, and do truly wiſh that all People, 'yea, my very Enemies, might (if it were 'poſſible) know, and underſtand the moſt 'ſecret Intent and Bottom of my Heart, 'as the Lord doth. And ſo, I my ſelf de-

'teſting

'teſting all Deceit and Hypocriſie, and ha-
'ving no manner of Reſerve; but deſiring
'to appear the very ſame outwardly be-
'fore Men, as I am inwardly before the
'Lord: and being Innocent my ſelf, I have
'no ground to queſtion, but have good
'cauſe to believe my Brethren and Siſters
'are ſo, as well as I. Therefore I marvel
'how thou could'ſt ſpeak againſt us, and
'Judge ſo hardly of us, as thou did'ſt; as
'to Charge us with Hypocriſie, or the like.
'And I do in Meekneſs deſire this of thee,
'That thou wilt give me under thy Hand,
'the Subſtance of what thou did'ſt then
'Speak; and whatſoever thou haſt more
'againſt that People. For this I dare pro-
'miſe thee, in the Fear of the Lord God,
'That if thou can'ſt prove that the People,
'who in Scorn are called *Quakers*, do hold
'any Tenents or Principles, or Teach any
'thing for Doctrine, that is contrary to
'the Commands of God, or diſagreeing
'with the Doctrines and Precepts of Chriſt
'and his Miniſters, mentioned and record-
'ed in the Holy Scriptures; I ſhall be
'willing and ready, openly to revoke,
'and diſown all ſuch Principles and Do-
'ctrines, which by the Scriptures can be
'proved to be Contrary to the Principles,
'and Doctrines of Chriſt and his Apoſtles.
'And as Truth ſeeks no Corners, and In-
'nocency needs no Covering: So I deſire
'thee

'thee in plainneſs of Heart to grant me this 'Requeſt; and Expecting to hear ſhortly 'from thee, I remain

A true Lover of all thoſe that love Truth in Sincerity,

The 26th of the 9th Month, 1673.

OLIVER SANSOM.

POSTSCRIPT.

'WHEN thou writeſt, direct thy 'Letter to be left with *Robert* '*Wilſon* in *Newbery*, for me. I wrote to 'thee about half a Year ago; but never 'yet received any Anſwer: I deſire to 'know the Reaſon.

O. S.

This Letter was delivered to him, and ſeemingly well received by him; and ſome of his Hearers, who were intimate with him, reported that he did ſay, He would Anſwer it, as ſoon as he was able to uſe a Pen. For ſuddenly after he had preached ſo bitterly againſt us, he was taken with a great Weakneſs of Body; which ſome ſaid was from the Gout in his Hands and Feet. But after about three Weeks time, he began to handle his Pen again; and ſent me this Anſwer following.

Oliver

Oliver Sanſom,

'I Received a Letter from you about a 'Fortnight ſince, when I was under ſo 'much bodily Weakneſs, that I could not 'write; nor am I yet well able to do it: 'But for ſome Reaſons am unwilling your 'Letter ſhould lie any longer unanſwered; 'the rather, becauſe it is written with more 'Senſe and Sobriety, than any that I have 'formerly Received, either from your ſelf, 'or any of your Party. For the Reports 'you may hear, I neither am, nor will be 'accountable: and if you have heard all 'you Write, you have heard more than is 'true. That which I delivered, in refe-'ference to your Party in general, was 'briefly to this Purpoſe. Namely, That 'I heard there was a certain ſort of Infi-'dels (meaning thereby you *Quakers*) ſet-'ting up in Town, no doubt in hopes of a 'great Harveſt of Proſelytes; againſt whom 'I thought it my Duty to Caution my 'Hearers. Having uſed the word *Infidel*, 'I gave the Reaſon of it, as the Mat-'ter I was then upon led me to; Namely, 'That I did not know any viſible Sign 'or Mark, by which Men were known 'in the World to be Chriſtians, and di-'ſtinguiſhed from all other Religious Sects '(according to the Scriptures) which you 'did own. I inſtanced particularly in Four,

'the

'the moſt known and univerſal Marks of 'Chriſtians.

1. 'Baptiſm into the Name of our Lord 'Jeſus Chriſt; without which, no Man is 'to be owned as a Chriſtian, in Commu-'nion with the Church of Chriſt. But nei-'ther do you Baptize your Proſelytes into 'the Name of the Lord Jeſus Chriſt: and 'the Baptiſm you received in your Infancy 'you reject.

2. 'The Celebration of the Lord's Sup-'per; a ſpecial Act of Chriſtian Worſhip, 'to be continued in the Church, in remem-'brance of Chriſt, to the World's End. 'But neither have you this Supper of the 'Lord celebrated amongſt you; and ſome 'of your Authors write Contemptibly, 'that I may not ſay Blaſphemouſly, of it.

3. 'The Sanctification of the Lord's 'Day, which you alſo diſclaim: Indeed 'you keep your Meetings then (as you do 'upon occaſion, on any other Day of the 'Week;) but not in acknowledgment of 'any ſpecial Sanctity, by the Lord's Inſti-'tution, in that Day more than any other; 'or of any ſpecial Duty which lies upon 'you, to keep that Day Holy, more than 'any other.

4. 'The Offering up all our Worſhip to 'God, in the Name of our Lord Jeſus 'Chriſt, as our only Mediator and Advo-'cate, through whom alone we can expect

'that

'that we, or our Services, can be accepted 'of God. But neither do you ſeek Mercy 'of God for the ſake of Chriſt; nor do 'you offer up Prayers, Praiſes, Thanks-'givings, *&c.* in his Name. And if ſome 'of your Speakers do ſometimes mention 'him with ſome kind of Honour: Yet it is 'no more than the Turks do, who yet are 'far enough from being Chriſtians; for 'they acknowledge him a great Prophet 'ſent of God. Upon all which Conſidera-'tions, I declared then; (and now declare 'the ſame to you) That you are not to be 'owned as Chriſtians; nor may the Church 'of Chriſt, or any particular Chriſtian, 'have any Communion with you as ſuch.

'This was the ſubſtance of what I then 'ſpake more at large; which, for prevent-'ing of uncertain Rumors, I have ſent you 'written, as well as at preſent I am able, 'with my own Hand, and my Name Sub-'ſcribed.

December the 18th 1673. *Benjamin Woodbridge.*

Unto this Letter I returned the follow-ing Reply.

Benjamin Woodbridge,

'THY Anſwer to my laſt Letter I re-'ceived, and I take it kindly from 'thee, that thou haſt ſo far fulfilled my 'deſire

'Deſire, as to give me under thy Hand the 'Subſtance of what thou did'ſt declare, 'and yet remains in thy Heart againſt us, 'the deſpiſed People, called *Quakers*. And 'upon the Peruſal of what thou haſt writ-'ten, and ſearching the Scriptures, I find 'that thy Charge againſt us, and thy Judg-'ment and Sentence thereupon, is not a-'greeable to the Scriptures; nor can be 'proved, nor maintained thereby. And 'being willing to open my Mind plainly 'and nakedly to thee, and deſiring, in the 'Uprightneſs of my Heart, that all Scru-'ples might be removed, that the plain 'Truth might clearly appear, and be ma-'nifeſt in the Sight of all People; and Ex-'pecting thou wilt not be backward to 'explain, and prove by the Scriptures, 'what thou haſt charged upon us: I ſhall 'according to the Underſtanding the Lord 'hath given me) mention thoſe things by 'way of Reply, concerning which I am 'diſſatisfied.

1. 'Thou art pleaſed to term us Infi-'dels, *&c.* and ſpeaks't of our ſetting up 'in Town, in hopes to reap a great Har-'veſt of Proſelytes. Which words, as it 'ſeems to me, are written in Deriſion of 'us: Therefore at preſent I ſhall paſs by 'that; and Reply to that which in thy 'Letter ſeems to be more weighty.

'And to prove us Infidels, thou ſay'ſt, 'Thou knoweſt no viſible Sign, or mark 'by which Men (according to Scripture) 'were known in the World to be Chri-'ſtians, which we did own. And thou in-'ſtanceſt four Marks, or Signs.

'The firſt Mark was Baptiſm into the 'Name of the Lord Jeſus Chriſt. Theſe 'words, as thou haſt laid them down, we 'do clearly own; and do believe that 'none can be owned as Chriſtians, nor 'have Communion with the Church of 'Chriſt, but they who are Baptized 'into his Name; which is mighty and 'powerful, as it is written, *Phil.* 2. 9, 10. 'That *God hath given him a Name, which is 'above every name; that at the Name of Je-'ſus every Knee ſhould bow*, and *every Tongue 'ſhould Confeſs that he is Lord, to the Glory 'of God the Father.* Now the Outward 'name *Jeſus*, which ſignifies a Saviour, was 'given as a Signification of that inward 'Vertue, Life and Power, by which he 'would ſave his People from their Sins; 'as it is written, *His Name ſhall be called 'Jeſus: for he ſhall ſave his People from their 'Sins.* And *he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there 'ſhall be no End*, Matt. 1. 21. Luke 1. 23. 'And as his Kingdom is an Everlaſting, 'ſpiritual Kingdom: So his Name and Power '(by which he ſaves his People from their Sins,

'Sins, and delivers them from their Soul's 'Enemies) muſt needs be Spiritual. And 'this is the Name, and *there is no other 'given among* (and in) *men, whereby they 'muſt* (or can) *be ſaved from their Sins*, 'Acts 4. 16. And the Apoſtle *Paul* men-'tioned ſome, who had been great Sinners: 'but were cleanſed and *waſhed*, &c. *in the 'Name of the Lord Jeſus, and by the Spirit 'of our God*, 1 Cor. 6. 11. And ſo, this 'inward Waſhing is no other than the Bap-'tiſm of the Spirit. *By one Spirit*, ſaid the 'Apoſtle, *we are all baptized into one Body*, '1 *Cor.* 12. 23. And although in Scripture, 'this Inward Waſhing is divers ways ex-'preſs'd; yet the Power is but one, by 'which it is effected: and the Baptiſm alſo 'is but one, which is effectual to Salvation. 'For as there is but one Lord, and one 'Faith: ſo alſo but one Baptiſm. And 'this only is available; and in the Church 'of Chriſt will ever remain. And this in-'ward, one, Subſtantial Baptiſm into the 'Name of the Lord Jeſus Chriſt, we do 'own as fully, as thou can'ſt do. And ſo 'this, which is the Foundation of thy firſt 'Charge, being removed, the Charge that 'is built thereupon muſt needs fall to the 'Ground.

'And as concerning Sprinkling of In-'fants, I ſuppoſe thou art not ignorant, 'that it was an Inſtitution of the Church

'of *Rome*, invented and ſet up in the Night 'of Popery, with the Sign of the Croſs, 'Godfathers and Godmothers, and the like, 'being an Unſcriptural Practice, I think 'thou wilt hardly Plead for that.

'Thy ſecond Mark is the Lord's Supper; 'which, as thou haſt worded it, we do 'clearly and fully own; And we do be-'lieve it will always be continued in the 'Church of Chriſt: Not only in the Re-'membrance of him, but in the ſenſible 'Injoyment of his Preſence. And our Com-'munion herein with the Lord, and one 'with another, is in Spirit; as all true 'Chriſtian Worſhip is; as *Rev.* 3. 20. '2 *Cor.* 5. 16. *John* 4. And ſo this, which 'is the Ground of thy ſecond Charge, 'being taken away, the Charge that is 'founded thereupon, muſt needs tumble 'down.

'And as for outward Bread and Wine '(which if thou do'ſt Mean, yet thou haſt 'not mentioned) about which there hath 'been in *Chriſtendom* ſo much Contention, 'Strife, Confuſion, and Bloodſhed, it is, 'nor ever was, at the moſt, but a Sign or 'Shadow of this Subſtantial, ſpiritual Sup-'per. But I deſire thee to let me know 'the Names of thoſe Authors, who have 'written either Blaſphemouſly, or Con-'temptibly of the Supper of the Lord: 'Let the Books, and Pages be quoted.

'And

'And as a *Miniſter of Chriſt* ſaid in another 'Caſe; ſo ſay I in this: He is not a Chri-'ſtian, who is one outwardly; Neither is 'that the true Baptiſm and Supper, which 'are viſible, and can reach only but to 'waſh, and feed the Body, which are but 'the Shadows of the true. But he is a true 'Chriſtian, who is one inwardly: And 'that is the true Baptiſm, that the true 'Supper, which is inward in the Spirit '(not in the Letter, or Shadow) whoſe 'Praiſe is not of Men, but of God. And 'I believe, that Wicked Men may have 'theſe outward Marks, and yet be no bet-'ter than Infidels. But they that are, 'with the Holy Spirit, baptized of Chriſt 'into his Name and Power, and feel his 'Fan throughly to purge the Floor, and 'his Fire unquenchable to burn up the 'Chaffe; and then come to Sup with him, 'and abiding Faithful, to follow his Lead-'ings, taking up the daily Croſs, in the 'true Self-Denial: I am perſwaded that 'ſuch (however they may be accounted of 'by Men) will never be condemned by the 'Lord, for not practicing the Signs or 'Shadows before expreſſed. For the Saints, 'in days paſt, did not look at the things 'that were ſeen; but at the things that 'were not ſeen: becauſe the things that 'were ſeen, were Temporal; but the things 'that were not ſeen, were Eternal.

'Thy third Mark is concerning the 'Lord's Day: which thou ſay'ſt we diſ-'claim. This ſeems to be a down-right 'Charge: but grounded upon little or no 'Foundation; and as little Proof. But, 'to Conſider ſimply of thy Words; What 'Day is it, which, according to Scripture-'Teſtimony, may moſt properly be called 'The Lord's Day? I believe, that as the 'Lord, who is from Everlaſting to Ever-'laſting, is a Spirit: ſo his Day is a Spi-'ritual, Everlaſting Day. And this is clear 'from the words of Chriſt, *John* 8. 16. 'who ſaid, *Abraham* rejoyced to ſee my 'Day: and he ſaw it, and was glad. And 'ſo he who was before *Abraham* was (who 'is King of Kings, and Lord of Lords) that 'Day which he owned, and called his, 'who ſhall Gainſay or Contradict? for eve-'ry Tongue muſt Confeſs that he is Lord. 'And this Spiritual everlaſting Day of the 'Lord Jeſus Chriſt may moſt properly be 'call'd, The Lord's Day: and in the Light 'of this bleſſed Day, are the Things of 'God ſeen and revealed, by the Holy Spi-'rit, according to his own Will and Plea-'ſure. On this bleſſed Day was *John* in 'the Spirit, when thoſe deep things were 'revealed to him, *Rev.* 1. 10. which are 'left upon Record in that Book. Much 'more might be ſaid concerning this Holy 'Day of the Lord. But this may let thee

'know,

'know, that we do not diſclaim; but, accor-
'ding to the Scriptures, do truly own the
'Lord's Day: and, bleſſed be the Lord, we
'do, in meaſure, joyfully witneſs the glo-
'rious Dawning, and Appearance of it.

'By theſe following Words, I gueſs thy
'Meaning to be an Outward Day. Now
'I do believe, that it is the Duty of eve-
'ry true Chriſtian, to be always in the
'Spirit, ſerving the Lord; and to live to
'him every Day: for it is clear to me,
'that every Day is the Lord's Day. But
'if it be not our Principle to obſerve a
'Day, altogether according to thy Per-
'ſwaſion (that is, for any ſpecial Sanctity
'by the Lord's Inſtitution, in that Day
'more than in another, as thou expreſſeſt
'it:) yet ſeeing in Practice we are as dili-
'gent (for ought I know) in keeping our
'Meetings then, as any of you: There-
'fore, methinks, thy Cenſure is exceeding
'harſh. And herein it plainly appears,
'Thou art not of the Apoſtle *Paul*'s mind,
'who ſaid, *Rom.* 14. 5. *One man eſteemeth*
'*one Day above another, another man eſteemeth*
'*every Day alike*; *Let every man be fully per-*
'*ſwaded in his own mind. He that obſerveth*
'*a Day, let him obſerve it to the Lord*, &c.
'And he exhorted them not to Judge one
'another for it. And he alſo reproved
'ſome, who after they had begun in the
'Spirit, were in the Obſervation of Days

'and Times; which he called weak and 'beggarly Elements, *Gal.* 4. 10. And fur-'ther he ſaid, *Let no man Judge you in Meat 'or in Drink, or in reſpect of an Holy Day, or 'of the New-moon, or of the Sabbath-days; 'which are a Shadow of things to come, but 'the Body or Subſtance is Chriſt*, Col. 2. 16. 'And he that is in Chriſt, doth find Reſt 'for his Soul; and ſo is ceaſed from his 'own Works, to keep the holy Sabbath-'Day in Chriſt. And here is the true 'Chriſtian-Sabbath known, of which the 'Seventh Day was but a Sign or Sha-'dow.

'As for thy fourth Mark, Thou art 'greatly Miſtaken in us, and do'ſt us 'very much Wrong, to conclude ſo of 'us as thou do'ſt. But I am tender in 'Judging thee, until I hear what ground 'thou pretendeſt to have for this Aſſer-'tion: for I aſſure thee this Charge is al-'together falſe. Therefore let me know 'from what Ground, or Information thou 'did'ſt write it. For I teſtifie, That our 'Meetings are in the Name of our Lord 'Jeſus Chriſt; and his Preſence, accord-'ing to his Promiſe, is witneſſed and 'enjoyed in the mid'ſt of us, to our 'great Comfort and Refreſhment. And 'in his Name are Prayers, Praiſes and 'Thankſgivings offered up to God the Fa-'ther; who hath ſent the Spirit of his Son

'into

'into our Hearts, whereby we can call God 'our Father. And without this Spirit, we 'cannot Pray, as we ought: but it *help-* 'eth our Infirmities, and maketh Interceſſion 'for us, with Groanings which cannot be ut- 'tered. And he, who ſearches the Heart, 'knoweth what is the Mind of the Spirit; for 'it maketh Interceſſion for the Saints, accord- 'ing to the Will of God, Rom. 8. 26, 27. 'And it is only in and by this Spirit of 'Chriſt Jeſus, that our Offerings and Ser- 'vices are accepted: for without him (as 'himſelf ſaid) we can do nothing, that is 'acceptable or well-pleaſing to the Lord. 'And all they that have received Chriſt 'Jeſus, who is a quickening Spirit, they 'come to be quickened, and made alive to 'God by him; and come more and more 'to be renewed in the Spirit of their 'Minds; even to bear his Image, and ap- 'pear in his Likeneſs. And by his Power 'and Vertue they do bring forth Fruits of 'Righteouſneſs, to the Glory of God the 'Father: and as Chriſt Jeſus was, ſo are 'they in this preſent World; But the 'World knows them not, *becauſe it knew* 'not him, 1 John 3. 1. And this is the true 'Spot or Mark, by which the Children of 'God are manifeſt; as the Children of 'the Devil are by the want of it: *He* 'that doth Righteouſneſs is of God; but he that 'doth not Righteouſneſs is not of God, nor he

'*that loveth not his Brother*, 1 John 3. And 'thus every Tree is known by the Taſt 'and Reliſh of the Fruit it bears: and not 'by the Gloſs or Colour of the Leaves 'only.

'By what hath been ſaid, it is evident 'that thoſe outward Marks or Signs, which 'the Scope of thy Letter ſeems to point at, 'as Water, Bread and Wine, and the Ob-'ſerving of one certain Day in every 'Week, and to Cry Lord, Lord: All this 'a Man may have and do, and yet not be 'a real Chriſtian; but a Worker of Ini-'quity, and be Excluded the Kingdom of 'Heaven.

'Now, for the further clearing of theſe 'things before treated on, I ſhall propound 'two or three Queries; which I deſire 'thee to return a plain Anſwer to, ac-'cording to the Scriptures.

Qu. 1. Whether there is any expreſs Command from Chriſt, that the Baptiſm with Water muſt always remain in the Church, Yea, or Nay? If Yea, Then who are now ſent of Chriſt to Baptize, that have larger Commiſſion than the Apoſtle *Paul* had, who ſaid, That he was not ſent to Baptize; but to preach the Goſpel.

Q. 2. Whether there is any expreſs Command from Chriſt, or his Apoſtles, that outward Bread and Wine (which is but a Sign

Sign or Shadow) muſt always be received in Remembrance of Chriſt's Death, by every Member of the Church, when Chriſt is come, who is the Subſtance, and his Life riſen, and witneſſed dwelling in them? Anſwer, Yea, or Nay. If yea, Then declare how, and in what manner it ought to be celebrated. For I ſuppoſe thou art not ignorant what Diviſion there hath been (and 'tis like ſtill is) in the World, about the Form and Manner of it.

Q. 3. What Command, or Inſtitution is there from Chriſt, which doth require, and injoyn Chriſtians to keep one Day in a Week more holy than another? or to prefer one Day above another? Seeing the Lord doth every Day provide for us, and doth not fail to feed us; Giving us day by day our daily Bread, and affording us Life and Being, and all things Needful both outwardly and inwardly: then ſurely, ought we not rather to live to the Lord every Day, and to ſerve him with all our might, and to keep every Day Holy to him? For which Day is not the Lord's Day? Did not he Create all the ſeven Days? and did he not Create Man to ſerve him all the Days of his Life?

'And as to thy Judgment againſt us, in 'the Concluſion of thy Letter, in Con-'demning us for Infidels; and thy Sen-'tence

'tence of Excommunication, from having 'any Communion with the Church of 'Chriſt, or any particular Member there-'of; Surely this is not only harſh and 'cruel: but it ſeems to me to be altoge-'ther unjuſt. What! Condemn a Man, 'or a People, without Hearing? As *Nico-'demus*, who was a Ruler of the *Jews*, 'once ſaid, *Doth our Law judge a Man 'before it hear him, and know what he doth?* 'And by the Laws here in *England*, the 'greateſt Malefactors are called to the Bar, 'and hear their Indictment read, and are 'permitted to Plead to it, Guilty or not 'Guilty: and before they can be Con-'demned, there muſt be ſufficient Evidence 'brought to prove the Indictment true. I 'deſire thee to conſider of theſe things; 'and ſeeing thou haſt taken upon thee to 'be our Judge, I only deſire Juſtice of 'thee; and do crave no more than the 'Law allows Tranſgreſſors. And if thoſe 'things charged againſt us in thy Letter 'muſt be our Bill of Indictment: then let 'this my Reply ſerve for a Plea to it, That 'we are not Guilty. And now it remains 'that thou bring ſufficient Evidence to 'prove that which thou haſt laid to our 'Charge; and ſo let us come forth fairly 'to Tryal: and if upon Trial we cannot 'Clear our ſelves of theſe things charged 'againſt us, by and according to the Scrip-

'tures

'tures of Truth; then let Judgment be 'given againſt us, and Sentence paſs upon 'us. But if we do appear Clear, and thou 'art not able to prove the Things thou 'haſt charged upon us; or if, being con-'ſcious to thy ſelf that it cannot be done, 'thou wilt not Come forth to a fair Hear-'ing and Trial: then this I deſire of thee, 'and do Claim as Juſtice, that thou give 'forth under thy Hand an Acknowledg-'ment that thou haſt wronged us, and 'waſt miſtaken in us, and that we are not 'ſuch People as thou did'ſt take us to be; 'and that thou be as diligent publickly to 'Clear, and acquit us, as thou haſt been 'to Charge and Accuſe us.

'And although thou now appearing as 'our Accuſer and Judge, and we ſtanding 'at preſent (as it were) arraigned at thy 'Judgment-ſeat; I have not Charged thee 'with any Unſound Principle: yet I would 'not have thee, or any other, therefore 'think, that I can produce nothing juſtly 'againſt thee, and thy Party, concerning 'Matters of Religion. For I hereby let 'thee know, that upon good ground I 'have Cauſe to Queſtion, if not plainly 'to Charge, that thoſe People, called *Pres-'byterians*, do hold many things, relating 'to Religion, which are not agreeable to, 'nor warrantable by the Scriptures of 'Truth. But I ſhall paſs that by at pre-'ſent:

'ſent: being willing firſt to hear all, that 'thou can'ſt ſay againſt us, and to know 'thy Proof for it; that I may appear 'Clear my ſelf, before I take upon me to 'queſtion another. Wherefore whatſoever 'thou knoweſt againſt us (the deſpiſed Peo-'ple called *Quakers*,) I intreat thee not to 'keep it back: and as I promiſed thee be-'fore, I am ſtill in the ſame Mind; 'That if thou can'ſt prove that we hold 'any thing contrary to the Scriptures and 'Sound Doctrine, I ſhall be ready and wil-'ling openly to revoke and diſown it. For 'my Judgment is, that it is as much a Du-'ty, and as noble a Mind in any One, to 'diſown and renounce an Error (when 'convinced of it:) as it is to contend for, 'and vindicate the Truth. So upon thy 'ſerious Peruſal of this my Reply, I ſhall 'expect from thee a more mild, conſide-'rate and Chriſtian-like Anſwer; and do 'ſtill, and hope ever ſhall, remain,

A Lover of the Truth, as it is in Jeſus,

The 24th of the 10th Month, 1673. OLIVER SANSOM.

About a Week after, I received from him this following Anſwer.

Oliver

Oliver Sanſom,

'YOURS of the 24th Inſtant I receiv-
'ved. When I had read the begin-
'ning of it, I could not but expect, that
'in the following part I ſhould have met
'with a Denial of ſomething which I had
'ſpoken againſt the *Quakers* (a Term which
'I uſe not in Scorn, but of Neceſſity;) but
'my Expectation failed me altogether: for
'I met with no ſuch thing, but rather a
'Confeſſion of all I ſaid; except in the
'4th Particular. So that, if I needed it,
'I ſhould henceforth make you my Wit-
'neſs that I ſpake the Truth. And yet,
'after all this, you tell me, towards the
'End of your Letter, That you are not
'Guilty; and demand of me to prove, and
'that from the Holy Scriptures too, what
'I have laid to your Charge. If you have
'no more Underſtanding, or regard of what
'you affirm or deny, you muſt not expect
'that I ſhould Concern my ſelf for any
'thing you write to me. I charged it
'upon the *Quakers*, that they denied the
'viſible Signs of Chriſtianity, as namely,
'Baptiſm, Lord's Supper, Lord's Day. Do
'you deny this? Not a Tittle of it: but
'rather Confeſs it plainly and fully. Only
'you tell me of an Internal Baptiſm, Lord's
'Supper and Lord's Day; which (what-
'ſoever you mean thereby) I never accuſed

'you

'you of diſowning; but of that only
'which is external and viſible, by which
'you may be ſeen, and known in the World
'to be Chriſtians, and conſequently own-
'ed as ſuch by them who are Chriſtians;
'and without which you are not to be re-
'ceived into viſible Communion with the
'Church of Chriſt. Not that I am for-
'ward to believe, he can own the Lord
'Jeſus in his Heart (or be a Chriſtian In-
'wardly) who ſhall willingly and delibe-
'rately, and without Temptation, reject
'theſe Inſtitutions of his, wherein it is his
'pleaſure his Name ſhould be profeſſed
'ouutwardly in the World; but my mat-
'ter not leading me to it, I ſpeak not a
'Word of it.

'As to the 4th Particular, of your not
'Offering your Worſhip to God in the
'Name of the Lord Jeſus Chriſt, as our on-
'ly Mediator and Advocate, through
'whom alone we can expect that we, or
'our Services, can be accepted of God;
'you tell me this charge is falſe: and why?
'Becauſe his Spiritual preſence is enjoyed
'in the midſt of you, and you offer up
'Prayers, Praiſes and Thankſgivings by
'his Spirit; and it is only in and by this
'Spirit of Chriſt Jeſus, that your Offerings
'and Services are accepted. If this laſt
'Clauſe be true, it ſeems you have ſo good
'an Opinion of the Perfection of your Ser-

'vices

'vices by the Spirit, that you need no Me-
'diator or Advocate at the right Hand of
'God, to further their acceptance.

'But you ſhould not have perverted my
'plain meaning: I mentioned the offering
'up of our Worſhip to God in the Name of
'Chriſt, as the viſible Mark of a Chriſtian,
'and therefore muſt needs mean the Lord
'Jeſus ſo expreſſed in our Worſhip, that
'whoſoever comes in and hears, he may
'thereby know by the Witneſs of his Senſe,
'that we profeſſedly hope for acceptance
'with God through Chriſt Jeſus, as our on-
'ly Mediator and Advocate with the Fa-
'ther. And this I ſaid (and ſay it again)
'you do not, nor could you have put me
'upon the proof of any thing, which I can
'prove with more aſſurance. For your
'contempt of the Sacrament of the Lord's
'Supper, I read it Six or Seven Years
'ſince, in a wretched Pamplet of one *Solo-*
'*mon Eccles*, which is not now by me; nor
'can I aſſure you of the Words: But the
'Senſe of it was, as if that which made
'that Ordinance deſirable, was the hope
'of a good draught of Wine. Your re-
'jection of the Lord's Day I knew by a
'large diſcourſe I had about it, with one
'(who was a great Man amongſt you, what
'he is now I know not, nor am concerned)
'*Billing*, a Brewer in *Weſtminſter*. But
'what I am now ſpeaking of, I have it not

'by

'by information of any Man; but from my 'own Perſonal knowledge, For I have 'been often at a great Meeting of *Quakers* 'in *Weſtminſter*; and once in ſpecial, I for-'ced my ſelf to ſtay it out to the end: I 'heard many Men, and Women too (a-'ſhameful thing in Chriſtian Aſſemblies) 'and Five or Six of them Pray, with a 'great deal of Bodily Fervour and ſtrain-'edneſs; but not one of them, in all their 'Prayers throughout, from the beginning 'to the end, made the leaſt mention of 'our Lord Jeſus Chriſt, either by that 'Name, or any other that might give a 'ſtander by the leaſt hint of their Acknow-'ledgment of any ſuch Perſon, or of any 'reſpect they had to him, or hope in him, 'as their Mediator, for his ſake to find 'Mercy with God; or give a Man the leaſt 'Evidence, that for Religion they were 'Chriſtians, and not Jews; for the Jews 'acknowledge one true and living God, as 'well as they.

'I therefore take this laſt part of my 'Charge as confeſſed too, while you deny 'not what only I affirm here, that you offer 'not up your Worſhip to God in the Name 'of Chriſt ſo expreſſed with the Mouth, 'that ſtanders by, may hear you do ſo pro-'feſſedly own him, as your only Media-'tor and Advocate with God: What you 'do internally is known only to God, and

'your

'your own Souls. It is your external Ac-
'knowledgment of Chriſt in your Worſhip,
'by which Men can know that you are
'Chriſtian Worſhippers, offering up your
'Worſhip in his Name. After all this,
'you require me to prove, what I have
'laid to your Charge, by the Scriptures.
'A ſtrange requeſt! I have charged you
'with nothing but matter of Fact: Would
'you have me prove from Scripture, that
'theſe and theſe are the *Quakers* Tenents,
'when neither they, nor their Tenents,
'were in being till 1600 Years ſince the
'Scriptures were Written? What would
'you have me to prove by the Scriptures?
'Is it that you are not to be owned
'for Chriſtians? This, I confeſs, is more
'matter of Doctrine, than the other: But
'that is no part of that which I accuſed
'them of; but a natural inference (which
'you call an Excommunication) from the
'Premiſes: For if you reject the viſible
'marks of Chriſtianity, you are not to be
'owned for Chriſtians. My whole Charge
'againſt you is in the Four particulars a-
'bove mentioned; of which you confeſs
'Three, and deny not the Fourth: But
'either ignorantly, or wilfully miſtake my
'plain meaning; ſo that what is left for
'me to prove from Scripture, I profeſs I
'know not.

'As

'As for the Three Queries you put to 'me, they are not of difficult Reſolution '(at leaſt the two Firſt of them) But I 'perceive, by what you add, about the 'Lord's Coming in the Second Queſtion, 'and every Day being the Lord's (in the 'Third) That you aim not at Reſolution; 'but to draw me into further diſputes with 'you; which unleſs you were able to write 'more ſtrictly, and cloſely to the matter, 'without multiplying Words to no pur-'poſe, I ſhall not be drawn to; and there-'fore forbear to Anſwer your Queries, yet 'remain,

Willing to do you any good I can,

December the 31ſt 1673.

BENJ. WOODBRIDGE.

When I had received this Letter, I was troubled to ſee ſo little plainneſs appear; and how ſubtilly he did ſeek to hide and cover himſelf, and to wave the matter. So that I did not write again preſently, but laid it by a while; and made inquiry after *Solomon Eccles* his Book, which he quoted; but could not hear of ſuch an one. But after ſome time, I wrote a pretty ſharp Reply to his laſt Letter, as followeth.

Benjamin

Benjamin Woodbridge,

'I Have peruſed thy Anſwer to my Re-
'ply, which indeed is rather a meer
'Evaſion of the Matter, than any plain
'Anſwer. For thou ſay'ſt that I have de-
'nied Nothing of what thou did'ſt Accuſe
'us of; but have confeſſed it altogether,
'except the Fourth Particular: and thou
'boaſtingly ſpeakeſt, that if thou did'ſt
'need it, thou ſhould'ſt make me thy Wit-
'neſs that thou had'ſt ſpoken the Truth.

Reply. 'If I may be a Witneſs, then let
'my Evidence be heard, and Conſidered.
'Firſt thou did'ſt Charge, and conclude us
'to be Infidels, for denying thoſe four
'Marks, or Signs which thou ſay'ſt are ac-
'cording to Scripture, the moſt diſtin-
'guiſhing Marks of Chriſtianity. Did I
'Confeſs this? not in the leaſt; but ſhewed
'according to Scripture, the moſt diſtin-
'guiſhing Mark, to know Chriſtianity from
'Infidelity by: becauſe that Murtherers, A-
'Adulterers, Thieves and Covetous, yea, the
'worſt of Men here in *England*, have theſe
'viſible Marks, and yet are as bad as may be;
'And many ſuch are Condemned and Exe-
'cuted, Year after Year, notwithſtanding
'their having thoſe viſible Marks or Signs.

'And I did alſo ſignifie what was the
'manifeſt Mark, and ſpecial Spot of the
'Children of God, who are the only true
'Chriſtians; which was the Fruits of Righ-
'teouſneſs

'teousness and Holiness brought forth in 'and by them, through the Power and 'Spirit of Christ Jesus, working effectu-'ally in them. Neither have I denied any 'thing more, that I know of, than the A-'postle *Paul* did: only concerning Sprink-'ling Infants (a thing not known, that I 'read of, in his time) I said, It was an In-'vention of the Church of *Rome*; which 'I did suppose thou wast not ignorant of, 'and now thy Silence in that part, con-'firms what I said, and therefore thou 'can'st not Plead for it.

'Was the Apostle *Paul* an Infidel, for 'his not being sent to Administer Water-'Baptism; and for his setting up the Bap-'tism of the Spirit, and affirming, There 'is one Lord, one Faith, and one Baptism? 'And what more have I said, or Confess'd, 'of all that thou hast charged upon us; but 'the Scriptures testifie the same, as may be 'seen at large in my former Reply? And 'must we be accounted Infidels for be-'lieving, and owning the Scriptures? or 'must we be accounted Infidels, for deny-'ing the Church of *Rome?* Answer plainly. 'And therefore, if thou make me thy Wit-'ness, I must needs plainly testifie (as in 'the presence of the Lord, to thy Shame) 'that thou hast told a great Untruth; and 'it doth still lye upon thy Head, to prove 'us Infidels. For true Faith stands in the

'Power

'Power of God, and is his Gift, and ſtands 'not in the Wiſdom of Words, nor in vi-'ſible Things.

'And now this I Query of thee con-'cerning Baptiſm, Whether Dipping, or 'Sprinkling Infants, is an Expreſs Com-'mand, and Inſtitution of the Lord? Pro-'duce, if thou can'ſt, one Scripture to 'prove, that if we do not practice it, we 'are Infidels.

'And I further Query concerning Recei-'ving the Lord's Supper, after what ſort 'it ought to be celebrated? Whether 'Kneeling, Standing, Sitting, Lying, Walk-'ing? for all theſe ſorts of Ways I under-'ſtand are practiſed in the World: and in 'the Uſe of Shadows, the outward man-'ner of Performance is held to be abſo-'lutely neceſſary. But do thou produce 'one Scripture to prove, that if we do not 'practice it in ſome ſuch ſort and manner, 'we are Infidels.

'And further, What Authority haſt thou 'to Preach? By whom waſt thou Ordain-'ed? By the Biſhops, or no? Can'ſt thou 'prove thy Ordination ſucceſſively from 'the Apoſtles times? And can'ſt thou 'prove thy own Qualifications, to render 'thee fit to Adminiſter ſuch Sacraments '(as thou calleſt them) and to Pray and 'Preach publickly for the Inſtruction of 'others? Anſwer theſe Queries plainly, in

'the

'the Spirit of Meekneſs, if thou art a true 'Miniſter.

'Again, Concerning the Obſervation of 'a Day; It is ſo far from being a Chri-'ſtian Mark: that the Apoſtle *Paul* makes 'it a *Jewiſh* one. And therefore, by the 'Rule of Contraries, upon thy own Prin-'ciples, Judge thou by Conſequence, who 'is the Infidel. Do not the reformed 'Churches beyond the Seas, both *Lutheran* 'and *Calviniſt* (ſo called) deny the Mora-'lity of the Firſt Day of the Week? and 'practice it only as an Apoſtolick Tradi-'dition (as they Speak?) are they there-'fore all Infidels? But ſince they who pre-'tend to keep it, on the account of its 'Morality, keep it ſo badly; what a Crew 'of Infidels are there in *England?* Put it 'to the Conſciencies of all of all Sorts, 'Whether the *Quakers* ſhew ſuch Looſneſs 'on that Day, as many of thoſe Aſſertors 'of the Morality of it, do.

'And as concerning thy Fourth parti-'cular Charge, which thou goeſt about to 'prove from thy being at *Weſtminſter*-Meet-'ing: Thou being an envious Perſon, pre-'judiced againſt us, thy Teſtimony is not 'to be taken. What did'ſt thou go ſo often 'thither for? If thou did'ſt hear any Preach, 'or Pray, contrary to ſound Doctrine; 'why did'ſt thou not inform them, and in-'ſtruct them, and ſhew them their Error?

'If

'If thou hadſt been indeed a true Mini-
'ſter of Chriſt, thou wouldeſt ſurely have
'preached Chriſtianity to them: and not
'have come among them like Satan, watch-
'ing for Occaſion on purpoſe to Accuſe
'them.

'And ſince thou calleſt it a Shameful
'thing in a Chriſtian Aſſembly, for Wo-
'men to Speak; I ask, If the Lord,
'according to his Promiſe, hath poured
'out his Spirit upon Sons and Daughters;
'Then why may not Daughters Pro-
'pheſie, as well as Sons? and that without
'Shame, unleſs it be to thoſe that deſpiſe
'them.

'However, in as much as thou haſt pre-
'judged us, I muſt tell thee in plainneſs,
'as before is hinted; Thou haſt made thy
'ſelf too much a Party, to be received as
'a competent Witneſs againſt us. There-
'fore thy Teſtimony is not to be taken,
'or regarded: And I do not queſtion but
'many Hundreds, of impartial Perſons,
'who have frequented that Meeting, will
'appear (if need be) to teſtifie the con-
'trary to what thou haſt charged us with
'in that particular. And beſides, our Books,
'which are Publick, do ſhew forth (to all
'People, who will read them) That we do
'own Chriſt Jeſus to be our Lord and Sa-
'viour: And it is our Joy and Comfort,
'and the Seal of our Aſſurance, that we

'know him to be our King, Prieſt and Pro-
'phet, and the only Mediator between
'God and Man, *&c.* And hereby it is
'evident, that thy Proof is no Proof;
'but thy Charge ſtill remains altogether
'falſe, a meer Slander uttered by thee a-
'gainſt us.

'Wherefore, to come yet more cloſely
'to thee, Conſider whether it did become
'a Man, who himſelf is a Diſſenter (and
'who hath plaid at Hide and Shrink in
'Times of Trouble, and not ſtood to
'ſuffer for his Teſtimony) to fall ſo Un-
'truly, Unneighbourly and Uncharitably
'upon a harmleſs People, that had done
'him no wrong? and whether theſe things
'do not tend rather to Diviſion and Ani-
'moſity, than to Quietneſs?

'And laſtly Conſider, Whether it was
'not unworthily and baſely done, in a
'Publick Aſſembly thus to brand us for
'Infidels; and to expreſs it after ſuch a
'manner, as if we were about to ſet up
'Infidelity in the Town of *Newbery* as a
'Trade. The Lord rebuke thy Envy, and
'make thee Manifeſt. But this way, which
'thou haſt taken, will pleaſe none but
'Hypocrites, and Perſecutors: for So-
'ber moderate People may come, by this
'means, to be informed both of thy En-
'mity, and our Innocency.

'As

'As for the Book thou mentioneſt of 'Solomon Eccles (and which thou unhandſomly calleſt, *A wretched Pamphlet*) I 'have ſent and enquired after it (which 'was ſome reaſon why I was ſo long before I writ this) but cannot hear of any 'ſuch Book: ſo that it remains for thee to 'bring it forth, to acquit thy ſelf from 'being accounted a Slanderer in that alſo. 'So expecting a plain Anſwer, without 'Evaſion, to the ſeveral Heads before mentioned, I remain,

An earneſt Contender for the true Faith, againſt Infidelity,

The 19th of the 11th Month, 1673. OLIVER SANSOM.

POSTSCRIPT.

'WHereas in the Concluſion of thy Letter, thou querieſt, what I 'would have thee to prove by the Scriptures; I Anſwer, Thou haſt (as thou 'knoweſt) accuſed us of Infidelity, for 'denying thoſe four Particulars, which, 'thou ſay'ſt, are (according to Scripture) 'the diſtinguiſhing Marks between Chriſtianity and Infidelity. But if theſe be 'the Scripture Marks; is it then ſuch a

'ſtrange Requeſt (as thou wouldſt make 'it) that they ſhould be proved ſo by 'the Scriptures? and not only ſo, but alſo 'to prove by what expreſs Command the 'Practice of thoſe things is enjoyned, ſo 'that whoſoever is not found in it, is an 'Infidel: And when thou haſt ſo done, 'then prove the Matter of Fact, as thou 'calleſt it, that we deny or reject thoſe 'Practices.

'The Subſtance of thoſe things were 'contained in the Three Queries I ſent 'thee: which if thou had'ſt plainly An-'ſwered, thy Nakedneſs and Shame would 'have been more diſcovered. But what a 'pitiful Shift haſt thou made to avoid the 'Anſwering of them! Doubtleſs thou thy 'ſelf art ſenſible, that thou haſt Charged 'us falſly; and now would'ſt fain ſlip out 'of it.

'As for thy Saying, that our Tenets 'were not in Being until 1600 Years ſince 'the Scriptures were written; this is a 'falſe Affirmation, returned back upon 'thee, to be repented of: for I teſtifie 'that our Tenets and Principles are the 'ſame, that the Apoſtles and Miniſters of 'Chriſt believed, taught and held forth; 'and the Scriptures bear Witneſs to them; 'prove thou the Contrary, if thou can'ſt. 'And though the Term, *Quaker*, is caſt upon

'us

'us in Deriſion and Reproach, by the Scor-
'ners of this Generation: yet that Re-
'proach doth not make void the Truth of
'our Principles, nor the Antiquity of our
'Tenets; any more than the Term, *Chri-*
'*ſtian*, formerly did the Chriſtian Princi-
'ples and Doctrines, when it was firſt
'caſt, by the Scoffing Heathen, on the Fol-
'lowers of Chriſt.

O. S.

After *Benjamin Woodbridge* had received this Letter (which I ſent him by an Eminent Hearer of his) I was certified, that he was not willing to Anſwer me any more in writing; but rather to ſpeak with me privately: And the ſaid Meſſenger alſo deſired that we might ſpeak together. Whereupon I ſent him word to this purpoſe, That ſeeing he had openly Charged us in a publick Aſſembly; therefore I could not go about to ſmother it up in ſecret: But if he were willing to have a publick Diſpute, concerning the Matters in Controverſie betwixt us, to be ſoberly debated in Moderation, with free Liberty to as many as ſhould deſire to be preſent on either ſide; I did not queſtion but my Friends would join with me, to Engage him. To this Effect I ſpake ſeveral times to the aforeſaid Meſſenger; whoſe Name

I forbear to expoſe, not having asked his Conſent. But when (after about two Months waiting) I could not find him any way willing to appear in Publick, I wrote another Letter to him, as followeth.

Benjamin Woodbridge,

'I Have long waited to receive an Anſwer from thee to my laſt Letter, 'Dated the 19th of the 11th Month, 1673. 'And to ſtir thee up to return a plain Anſwer, I have ſent thee ſeveral Verbal 'Meſſages by thy Friend *N. C.* to provoke 'thee to come forth honeſtly, and Anſwer 'fairly: But by thy Delays, I perceive thy 'Deſign is to Anſwer me (as the Saying is) 'by Silence. Which indeed, if it were 'only a Perſonal, or Private Controverſie, 'might ſerve; if not to ſatisfie, at leaſt to 'put an End to it: becauſe it might be 'taken as a manifeſt Evidence, that thou 'art not able to prove what thou haſt 'charged; and therefore would'ſt willingly 'have it die in Silence, that ſo it might 'be buried in Oblivion. But becauſe it is 'the bleſſed Way, and Worſhip of the 'living God, which thou haſt reproached; 'and us, for our Practice therein, haſt 'branded for Infidels: and haſt alſo endeavoured to caſt Stumbling-blocks in the 'Way, to hinder thoſe who might have

'a De-

'a Desire to prove and try, and be ac-
'quainted with the Way, and Worship
'which the Lord hath gathered us into.
'And moreover, it may be an Occasion to
'stir up the Magistrates against us, through
'thy false Instigation, to persecute us as
'Infidels. Therefore this may let thee
'know, that for the Truth's sake, which
'is dear and precious to us, we are en-
'gaged, and concerned to Clear, and Vin-
'dicate, in a publick Way and Manner,
'both the Truth, and our selves, as to
'our Belief of it, and our Worship to
'the Lord in it: and also to satisfie
'and inform both Magistrates and People,
'that although thou hast in Publick ap-
'peared against us, and openly charged
'and branded us for Infidels, and so be-
'spattered the precious Truth which we
'profess; yet when thou should'st come
'to Proof and Tryal, thou art not able
'to stand before it. For the Truth is
'Strongest; and as it hath, so it will pre-
'vail, and have the Victory.

'And as I doubt not but thou art sensi-
'ble, that thou hast falsly charged us, and
'done us Wrong: so I desire that the sense
'and weight of it may come so close and
'heavy upon thee, that thou may'st Repent
'of it, and give forth a publick Acknow-
'ledgment, to clear us and thy own Con-
'science; and thereby make some sort of

'Satisfaction for the Wrong and Injury 'thou haſt done us. So in the love of God 'I remain

A Well-wiſher to Thee and all Men,

22th. 1ſt Mo. 167¾.

O. SANSOM.

But neither would this Letter draw him forth, to give us a publick Meeting. Wherefore, after I had thus cleared my hands of him, the Friends of our Meeting in *Newbery*, looking upon themſelves to be concerned, to give forth ſome Vindication more publick, on behalf of Truth, and of the precious Faith, which we through Mercy have obtained, againſt this envious Man's Imputation of Infidelity: They abſtracted out of the foregoing Letters, the Heads of the Matters in Controverſie; and having drawn them up in a fit Form and Method, delivered Copies thereof to ſeveral Perſons of Note in the Town of *Newbery*. All which this Evil Man choſe rather to lie under the Cenſure of, than come forth in Publick to acquit himſelf there-from.

Some time after this, the Yearly-Meeting at *London* coming on, to which my dear Friend and Brother in the Truth, *Samuel Burgis*, and I intending to go, we ſet forward together on our Journey thitherwards.

therwards. And as we travelled on the way, we felt drawings on our Spirits, to viſit our Friends, at their Weekly-Meeting in *Windſor*: which cauſed us to turn in thither. But after we were come into the Town, and before the Meeting began; there fell a great weight of Darkneſs upon us: which brought ſo ſore an Oppreſſion upon our Spirits; that we were ſenſible the Meeting would be diſturbed, and that Sufferings would attend us that Day.

When the Meeting time was come, and Friends were gathering together, we went and ſate down in Silence with them. And after we had waited awhile; I having ſomething, by way of Teſtimony, to declare; I ſtood up and ſpake for about an Hour: and being pretty Clear, ſate down again. And then my dear Brother *S. Burgis* ſtood up, and began to declare; But had not ſpoken long, before the Mayor and a Juſtice of the Town, with ſeveral other Officers, came into the Meeting, and commanded him to hold: But he, not heeding their Words. went on ſtill. Whereupon the Mayor commanded the Officers to pull him down, and to have us all away to the Town-Hall, and there ſecure us, until we were Examined.

Thither thereupon we were had, and our Names being taken, we were kept there a long time, while the Magiſtrates

held a Conſultation privately between themſelves concerning us. Which done, and they Sitting in the Place of Judgment, we were all called together before them; and part of the Act againſt Seditious Conventicles was read: upon which the Juſtice put ſuch a Conſtruction, that in his Senſe he concluded us Tranſgreſſors. But yet he very nobly ſaid, That, if any of us had any thing to ſay, in our own Defence, to ſhew why he ſhould not proceed againſt us, as Perſons Convicted by the ſaid Act, they were ready to hear us.

It ſo hapned, That *John Swinton*, of *Scotland*, being in the Town at that time, upon Buſineſs depending on the Court, was taken at the Meeting among us; and being firſt called, he ſpake firſt, and his Examination proved ſomewhat long, at leaſt, I thought it ſo: for I began to be uneaſie, as wanting room to ſpeak what was upon my Mind. But upon my Requeſt, Liberty was granted me: Whereupon I ſpake as followeth.

I do not underſtand (ſaid I) that we are ſuch People as this Act is provided againſt: for we are no Seditious Sectaries, nor diſloyal Perſons; neither can it be proved, that we were ever found in Seditious Practices, to the Diſturbance of the Peace, or raiſing Inſurrections; Therefore being Innocent and Clear from all thoſe dangerous Practices, which this Act provides

vides Remedies againſt; I cannot ſee wherefore we ſhould ſuffer by it.

At this the Juſtice was angry, and charged me with a Lye, for affirming that no *Quakers* were ever Diſturbers of the Peace, or found raiſing Inſurrections: for he ſaid there were many in the Wars in Times paſt.

I mildly replied, I do Confeſs that ſeveral, which had been in the Wars, and born Arms, came afterwards to own the Truth, and leave the Wars: But I did, and do deny that any, after they came to own, and abide in the Truth, did ever take up Arms, or uſe a Carnal Weapon.

After this, *Samuel Burgis* being called, and Charged with Deluding the People; he asked them, Whether it was an Offence, or Breach of the Law, to Exhort People to fear God? The Juſtice ſaid, Yes. Then ſaid *S. B.* If it be an Offence to Fear the Lord, and to Exhort People to it; then am I here ready to ſuffer for it, if it be to the Laying down of my Life. The Juſtice ſaid again, In your Senſe, it is. Whereupon I ſaid further, Seeing this Act is not made to ſuppreſs the true Worſhip of God; nor to puniſh any for worſhipping God in Sincerity and Truth, but againſt Seditious Practices: and ſeeing we are real, upright and innocent in all our Intentions, both towards God and Man, as touching all our Meetings;

Meetings; therefore it cannot reaſonably be ſuppoſed, that we are the People meant or intended by this Statute.

The Mayor ſaid, The *Quakers* are expreſſed in this Act, as he thought. But when I deſired him to ſhew it me; and he had taken up the Act to look after it: the Juſtice interpoſing ſaid, he thought the word *Quaker* was not in it; but added, that it was ground enough to conclude our Meeting a Seditious Meeting, becauſe ſeveral of us were found there, whoſe Dwellings were ſo far remote from that place. I anſwered, Some of us were on our Journey to *London*, and did but viſit our Friends in our Travel; and *John Swinton* had Buſineſs there, to ſpeak with the King upon, as you have heard.

The Juſtice thereupon ſaid, We are as unwilling to cauſe you to Suffer, as you can be to Suffer: but if we don't Fine you, we are liable by this Act to be Fined our ſelves 100 *l.*

To which I anſwered, Except we are proved Seditious, the Act Clears us: and then there is no need for you to fear the Hundred-Pound Fine.

But, replied the Juſtice, I will not venture that.

Thereupon I asked him, if he knew of any Magiſtrate, that had ſuffered in that kind, for not putting this Act in Execution againſt us? Yes,

Yes, ſaid he, I know of Two that ſuffered: One was at *Chicheſter*.

I anſwered, This I confeſs, I have not heard of before; and can ſay nothing to it: But I can ſay, and that in Truth, we are truly Innocent concerning Sedition. And to meet in reality to worſhip God is neither contrary to this Act, nor to the Liturgy: For the Liturgy doth acknowledge that it is very right and meet, and our bounden Duty, at all Times and in all Places, to Pray and give Thanks unto God.

I ſee, ſaid the Juſtice, you are not ignorant of the Liturgy: but that will not Excuſe you.

Well, ſaid I, we do commit our Cauſe to God: But I deſire, that in thy Proceeding againſt us, thou may'ſt have regard to the Royal Law of Chriſt Jeſus; which is, To do to all Men, as thou would'ſt be done unto: And Conſider, if it were thy own Caſe, and our Condition were thine; Could'ſt thou be willing to ſuffer thy ſelf in this manner.

Yes, replied the Juſtice; I ſhould fulfil the Law paſſively: for there is no withſtanding an Act of Parliament. The whole Nation (added he) had a hand in making it; and thou thy ſelf (ſpeaking to me) had'ſt a hand in making this Act.

If,

If, ſaid I, it might be concluded that I had a hand in making this Act; then ſurely, I may juſtly Claim a Right to interpret and explain it.

No, replied the Juſtice, Thou had'ſt a hand, by thy Repreſentative, in making it: but it is left to the Judges of the Law to interpret it.

When this Diſcourſe, with ſome more to like purpoſe, had paſſed; they proceeded to impoſe Fines: and they Fined me, and the reſt of Friends, Five Shillings apiece; except *S. Burgis*, whom they Fined, as a Preacher, Twenty Pounds. For which his Corn was afterwards diſtrained, and carried to Market; but not Sold, no body being forward to buy it; And after it had laid in a Garner in *Newbery* a conſiderable time; it was at length delivered to him again.

About this time the Myſtery of Iniquity was ſecretly at work, in this County of *Berks*, in divers; ſome of whom had been great Sufferers for the Truth: but in the late time of Liberty, growing high and lofty, they loſt the ſenſe of their former Tenderneſs. And being carried away with an high Admiration of two Wandring Stars (*J. S.* and *J. W.*) an exalted, oppoſing, ſeparating Spirit by that means prevailed, in the Fleſhly Wiſdom, to the Defiling of Some, and Grief of Many. Of which Occaſion

caſion may be offered to ſay more hereafter. Wherefore I ſhall now go on, to relate ſome other Services which the Lord was pleaſed to imploy me in.

About the time before mentioned, of my going to *London* by *Windſor*, I felt ſome Drawings on my Spirit, to go over into *Ireland* in the Service of the Goſpel; and very hard it was for me to give up to that Journey: but in waiting upon the Lord, and ſhutting out carnal Reaſoning, the Lord in time made me willing to be reſigned to his Guidance in that Exerciſe; and ſo the thing remaining near two Years, grew ſtill more weighty upon me. Then I acquainted my dear Brother *Samuel Burgis* therewith; and he was made free and willing to go along with me, and be my Companion in that Journey, although he came from thence not long before.

So we went up firſt to the Yearly-Meeting, in the Year 1676. And ſoon after our Return from thence, we ſet forward from our own Homes, on the 11th Day of the 5th Month; our Wives, and ſeveral Friends (that lived near us) in love accompanying us, to bring us on our Journey. We went firſt to *Cricklade*, where was a Weekly-meeting that Day: where ſeveral Friends of *Cirenceſter* (having notice of our Coming) met us; and we were well refreſhed together, in the ſenſe of the renewed Love of our God. After

After the Meeting, we went with our Friends to *Cirenceſter*. And the next Morning, after we had waited a while together; and Prayers and Supplications were poured forth unto the Lord, that he would be Wiſdom and Strength unto us, to direct and preſerve us in our weighty Undertakeing; And in tender Love, and Brokenneſs of Heart, Committing each other to the Care and Keeping of the Almighty: we took our Leave of our dear Wives, and Friends there, and having heavenly Incouragement, we went the ſame day to *Cheltnam*; where we had a Meeting with Friends that Evening, and the Lord's bleſſed Preſence and Power was with us, which cauſed a great Tenderneſs over the Meeting.

Next Morning we travelled to *Worceſter*, and had a good Meeting with Friends, at their Weekly-Meeting that Day; and Friends were very kind and loving to us.

From thence we paſſed next Day to *Sturbridge*; and (it being Market-day) we had a Meeting with Friends there in the Evening. They were deſirous to have us tarry with them until the Firſt Day alſo: but we, being preſſed in Spirit to go forward, went on next Morning (which was the Seventh Day of the Week) to *Shrewsbury*; where we tarried the Firſt Day. At our Entring into that Town, we felt a great weight of Darkneſs over the Place; and ſoon after we under-

underſtood the Aſſize was holden there at that time. At the Meeting, one of the Sheriff's Bailiffs, and ſeveral more People, were preſent, and continuing many of them to the laſt, behaved themſelves ſoberly, and gave great Attention. It being the Monthly-Meeting, it was large; and very precious, through the Goodneſs of the Lord, who is worthy to have the Glory over all for evermore.

Afterwards in the Evening, many Friends being together with us, we had then alſo a good time together, to our Comfort, through the Favour of the Lord. Then we went to viſit two Friends that were in Priſon: and there alſo waiting together awhile in the Priſon, we felt and taſted ſomething of that Spring of Divine Life, whereby we had been ſo often refreſhed: Holy, pure Praiſes be aſcribed to the everlaſting Fountain for ever and ever.

The next Day we paſſed to *Cheſter*, and had a Meeting amongſt Friends there; and the Power of the Lord reached to moſt in the Meeting, which cauſed great Tenderneſs amongſt them; endleſs Praiſes be to his Name for ever: and much Love was manifeſted unto us from them.

Then hearing next day (being the 4th Day of the Week) of a Ship laden with Coals, and bound for *Dublin*, ready to ſet Sail; we diſpoſed of our Horſes, and haſted away

away to *Neſſon*, where the Ship lay: and there we waited for a Wind until the Seventh Day in the Morning; at which time the Wind blew, and ſat very well for us. Whereupon, about Sun-riſing we, with many other Paſſengers, got all on Board; but the Wind blowing very ſtrongly toſſed the Boat, in ſuch ſort, that many Paſſengers were Sick, before they could get aboard the Ship.

Then hoyſing up their Sails, they put forth, and went away very ſwiftly for about three quarters of an Hour. But paſſing over a Shoal, the Ship ſtruck upon the Sand once or twice, and then ſhe ſtuck faſt in the Sand, and could not get off. And it being an Ebbing Tide, the Water went clean away from the Ship, ſo that it was dry Land round about, for a great diſtance from the Ship. Wherefore many of us went down out of the Ship, and walked four or five Hours on the Sands: which lay dry for two or three Furlongs in length, but encompaſſed round with Water at a diſtance, that none could get to the Land, if they had deſired it; but when the Tide came in again, we all went up into the Ship. And when it was High-water, the Ship floated, being born up by the Flood above the Sands. Whereupon we endeavoured to get forward: but the Wind being turn'd almoſt againſt us, tho' the

the Seamen toiled hard, and ſailed to and again, until the Evening; yet were they then fain to caſt Anchor.

Next Morning, being the Firſt Day of the Week, as ſoon as 'twas Day-light, the Sailors went to work again; and having weighed Anchor, and ſpread their Sails, endeavoured again to get forward; but the Wind was ſtill ſtrong againſt them. And when they had laboured till near the middle of the Day, the Wind grew more turbulent with Rain and Stormy Weather; which forced them to caſt Anchor there again.

This unexpected ſtop, and delay of our Paſſage, brought afreſh to our remembrance, that when we were at *Cheſter*, treating with the Ship-Maſter, and juſt as we had concluded for our Paſſage, a great weight came upon my Spirit; and I had ſome Drawings to go to *Leverpool*, to viſit Friends there, and thereabouts, in that part of *Lancaſhire*, before we left *England*. But we having ſuddenly diſpoſed of our Horſes, and being not well able to travel on foot, and withal thinking it long e'er we were got over into *Ireland*, did take that weight which fell upon me at *Cheſter*, to be a Fore-warning from the Lord of ſome Hardſhip, or Suffering that was like to come upon us at Sea.

There

There were on Board the Ship about Fourſcore Paſſengers in all. Many of whom were as Lewd and Wicked, I think, as moſt the Earth did bear: but others of them were more Sober; though, as to Religion, very dark. Yet the Lord, by his Power preſerved us, ſo that none of them offered any Abuſe unto us, ſo much as in Words: though they were very vain, and frothy among themſelves; and the weight of their Iniquity lay heavy upon us.

While thus we lay at Anchor, in the Afternoon, when all had dined (but we our ſelves, who were faſting all the Day) we went up upon the Deck, in the Fear and Dread of the Lord God: and my Brother *S. B.* opening his Mouth with an audible Voice, declared to them of the Mercy and Love of the Lord; exhorting them to Repentance. When he ceaſed, I ſpake to them alſo, after the ſame manner, putting them in mind of their latter End; and Reproving them for their Vanity, exhorted them to turn to the Grace of God, which had appeared to them, to teach them to deny all Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly and godly in this preſent World.

When firſt *S. B.* began to Speak, they came forth and drew near unto us, ſtanding together upon the Deck, like a pretty large Congregation; and gave diligent Attention. Among

Among them was one, called a Lady, and ſeveral other Perſons of Quality, who ſhewed much Soberneſs, in giving heed to what was declared.

The Lady came up cloſe to my Elbow, becauſe the Wind was high, and ſhe deſirous to hear. And afterwards ſhe asked me ſeveral Queſtions; which I anſwered to her Satisfaction. The Maſter of the Ship alſo, and the Seamen, ſeemed well pleaſed; and were kind, and courteous to us: for indeed, the powerful Preſence of the Lord was with us; and moſt of them were ſo far reached, as to Confeſs that what we ſaid was true. Only ſome *French-Men*, who were ſaid to be Fidlers and Fencers, and ſuch like, ſeemed to be hardened: yet they alſo were bounded from offering us any Abuſe.

As ſoon as we had done our Service amongſt them, the Weather being likely to be more tempeſtuous, they weighed Anchor, and Tacking about, returned back to *Neſſon* in about an Hours time. And we (having been thus ſtrengthen'd by the Lord, to ſound forth his Truth amongſt them, when being brought into a Straight, they were willing to hear) were greatly comforted by the Lord our God, in our Obedience to him in that Exerciſe and Service; bleſſed and praiſed be his holy Name for ever.

But

But being thus ſet on Shoar again at *Neſſon*, on the Firſt Day at Night (which was the 23d of the 5th Month, 1676) we tarried there until the Morning; and the Wind ſtill ſtanding contrary, we then took our Journey on Foot into *Lancaſhire*: And paſſing through *Leverpool* without hearing of any Friend there, we went on, about Three Miles further, to the Houſe of a Friend, whoſe Name was *Henry Baker*, where we were kindly received, and lodged that Night.

Next Morning we went back to *Leverpool*, the Friend, our Hoſt accompanying us; and he brought us to a Friends Houſe there, where we ſtaid a while.

There was, that Day a great Fair at *Leverpool*, and my dear Companion *S. Burgis*, being under a great Exerciſe of Spirit, was conſtrained to go into the midſt of the Fair, near the Exchange; and having given a Man Mony, to let him ſtand upon the end of his ſtall, he cryed out aloud, in the dread of the Lord, againſt the Pride, and Wickedneſs of the People; warning them to Repent.

This gave an Alarm through the Town, there being at that time a multitude of People: Yet none offered any violence to him. When he had cleared himſelf of what was at that time upon him, he ſtepped down; and I being next him all the time, we came forth from among the great Throng, and went

went back to the Friends Houſe again; where many Friends, who were come to the Fair, came to viſit us, and were exceeding kind and loving to us, inviting us to come into the Country among them, until we might have our Paſſage. But we, hearing of a Ship ready to ſet Sail for *Dublin*, and waiting only for a Wind, went back again that Night to *Henry Baker*'s Houſe: And next Morning, finding the Wind ſit fair, we went again to *Leverpool*, that we might be in readineſs, if the Ship ſhould Sail: But when we came thither, we were informed, that no Ship would Sail thence that Day.

Some Friends of the Country, hearing of us, came to ſee us there; and very kindly proffered to lend us Horſes, to go into the Country with them. But we, having a deſire to have a Meeting in *Leverpool*, which we could ſee no likelyhood of obtaining that Day, went about a Mile out of Town, and Lodging there that Night, returned next Day to *Leverpool* again. And then, finding no other way open, I ſent a Friend about in the Town, to ſee if he could hire a Room for a Meeting that Day: He ſoon met with one, who willingly for Mony offered his Houſe: And we, being very glad of it, appointed the Meeting to begin at the Sixth Hour in the Evening, it being the Fifth Day of the Week.

Notice

Notice being given thereof, much People came in, and we had a good Meeting; for the Lord's Power was manifeſted, and many Hearts were tendered; and the Friends, which were there, were well refreſhed, and greatly ſatisfied. They ſaid, there had not been a Meeting in that Town for 16 or 17 Years paſt; about which time *Richard Hubberthorn* was there: but the Magiſtrates then drove Friends out of the Town, through the inſtigation of a wicked envious Prieſt, who adviſed them to beware of the Quakers, and not to ſuffer them within their Borders; telling them it would be too late to ſeek a Remedy, when the Mayor's throat was cut, and all his Officers ſlain. But between that time and this, Friends were better known, and their Principles better underſtood.

Among the many People, that were at this Meeting, there was one of the Chief Men of the Town; and he was ſo very courteous and kind to us, that he even conſtrained us to go to his Houſe, and drink a Glaſs of Wine with him; which, more for his ſake, than of his Wine, we conſented to.

About an Hour after the Meeting was over, our Spirits being clear, and greatly comforted in the goodneſs of the Lord our God, who had given us our Hearts deſire, we went on board the Ship, and paſſed

ſed away, in much inward Joy and ſatisfaction. But when we came out at Sea, the Winds proving ſomething contrary, as well as rough, we were Three Days and Three Nights upon the Water: Which cauſed my Companion to be ſomewhat Sea-Sick; but I was as well as at other times.

We arrived at *Dublin* on the 30th of the 5th Month, 1676. And when we were come into that City, a hard Travel and Exerciſe came upon us, by reaſon of the Power of Darkneſs, which had wrought Strongly, and Myſteriouſly in the Hearts of ſome, who had once known a better State, while they were little and low. But when the Lord had given them Reſt, and increaſed them in Outward things, the Love of this World entring their Hearts, became as a Root of Bitterneſs in them, from whence ſprang Prejudice, Enmity, Contention, High-mindedneſs, Self-Love, and the like.

We tarried there the Weekly Meeting, and the Two Meetings on the Firſt Day following: And although the Power of the Lord was over all in thoſe Meetings, to the Comfort and Refreſhment of the tender Hearted: Yet inaſmuch as there were ſome other Travelling Friends alſo from *England*, we had not then opportunity fully to clear our ſelves amongſt the Friends of that place, but tarried longer amongſt them;

and on the Second Day went to a Womens Meeting there; and we have cauſe to ſay, the Lord owned them, by affording them the Enjoyment of his Refreſhing, Powerful Preſence among them, for the Strengthning, and Encouraging of us all, as we are humbly reſigned to obey him.

Next Day there was a Mens Meeting, to which alſo we went; and the Power and Preſence of the Lord was mightily revealed; which enabled us, to Diſcover and give Warning againſt that Spirit of Darkneſs, which was the Troubler of *Iſrael*. After this, not yet finding our ſelves fully clear, we tarried their Weekly Meeting on the Fifth Day, and the Lord was with us, as at other times (bleſſed for ever be his Holy Name) and the upright and tender Hearted were refreſhed, and made glad in the feeling of the Love of God, which flowed forth through us towards them, in the time of our being there amongſt them.

Now after we had tarried eleven Days in *Dublin*, we left that City, and paſſing away towards the North of *Ireland*, had a Meeting near *Droghedah*, at a place called *Killmeer*, where many People came in, and the Lord's Power was bleſſedly with us; which cauſed great Openneſs and Tenderneſs in the Meeting: Glory over all, and

and endleſs Praiſes be given to the God of our Life and Strength, for evermore.

We Travelled the next Day Forty Iriſh miles, or upwards, to *Leggekore*; and on the morrow, being Firſt Day, we went to a Meeting at *Bellehagan*; where we were comforted together with Friends in the Goodneſs of the Lord.

We were next Day at a Womens Meeting; and the Day following we went to another Womens Meeting, Seven Miles from thence; where, notice having been given of our coming, the Meeting was large; and at both theſe Meetings the Lord's bleſſed Preſence in the mid'ſt was enjoyed, and Life received by the thirſty ones, to their great comfort and refreſhment.

Next Day we went to *Francis Robſon's* Houſe, near *Lurgan*, where was a large and good Meeting. And from thence next Day we paſſed to a Meeting near *Liſnegarvy*, which alſo through the great Love of our God, was made good unto us. From thence we went to the City of *Antrim* that Night, and the next Day to *Grange*; where we tarried a little time with Friends, and then paſſed on to *James Moors* (who lived near *Bellimory*) and lodged there: and the next Day, being the Seventh of the Week, leaving our Horſes there, we went on Foot, to a Friends Houſe, whoſe Name was *Gilbert Crocket*, near *Coleraigne*, where

the Meeting was to be on the morrow, and a large and precious Meeting it was, through the Goodneſs of the Lord, in which we with Friends, were comforted and refreſhed together.

On the Second Day we came back to *Grange*, and had a Meeting there on the Third Day; and were comforted in the Lord, with Friends there alſo.

We came to *Antrim* on the Fourth Day, and ſtaid the Meeting there. And the next Day went to *Carick-Fargus*, and had a Meeting there; and in all theſe Places, the Lord was ſtill with us, to our Comfort, bleſſed be his Holy Name for ever.

Next Day, being the Sixth of the Week, leaving *Carick-Fargus*, we paſſed along by *Belfaſt*, and *Liſnegarvy*; and came to *Lurgar* at Night. And on the Seventh Day, many Friends accompanying us, we went to *Bellehagan*, to the Province Meeting; which laſted Two Days: Here we met with *Roger Longworth*, and *John Sincock*; and a very large and precious Meeting there was through the Loving kindneſs of our tender God; to whom, for all his Goodneſs, be the Praiſe and Glory aſcribed, and offered up over all, for evermore, *Amen*.

After the Meeting on Firſt Day was ended, we Travelled to *Armagh*, and had a Meeting there that Evening; to which many People came, and a good time we had with

with them, through the continued Love of our merciful God.

We went next Day, to a Meeting near *Charle-Mount*, where alſo the Lord comforted us with his People. And from thence we went to *Drungannon*, where we had a Meeting that Evening, to which many rough People came, and heard pretty quietly; for the Lord's Power was over all, which kept their Spirits down.

The next Day we Travelled to *Cavan*, which was about Forty Miles. And the Day following, we went to *Belturbet* Meeting, Seven Miles, and back to *Cavan* that Night; and were at the Weekly Meeting there on the Fifth Day; and ſtill the Love and Favour of our gracious God, was renewed and continued to us, for our great Encouragement, and to the Confirming and Refreſhing of his Heritage, where ever we came; all Glory, Honour and endleſs Praiſes be returned to him for evermore.

On the Sixth Day we Travelled to a Friends Houſe near *Trim* (an old decayed City) and had a Meeting there on the Morrow; and after the Meeting, we rode Twenty Miles to *Dublin*, and were there at both the Meetings on the Firſt Day. Thoſe Meetings were full and large, abundance of People thronging in; and ſome Rudeneſs there was amongſt them, for ſome time; but, for the moſt Part they be-

haved themſelves ſoberly: And bleſſed be the Lord, his Power was felt over all, in which the Word of Truth was ſounded forth, in his Divine Authority, over the Meetings, to the comfort of the Faithful.

On the Second Day, we were at the Womens Meeting in that City; and the Lord was with us there alſo.

Next Day we went to *Kilbalin*, and had a Meeting there; in which the Lord anſwered the deſire of the Upright; for the Diligent received a good Reward; the Slothful and Lukewarm were Warned, and Exhorted to zeal, and Diligence in the Obedience of the Truth.

The ſame Day we went to *Caſtle-Dermot*, and the next Day, (being the Fourth of the Week) to *New-Garden* Meeting, and the Day following to the Weekly Meeting at *Ballinakill*: From whence we returned next Day to *Caſtle-Dermot*, where was a large Meeting, at which many People were preſent. And in all theſe Meetings the wonted goodneſs of our tender God was ſtill extended to his People, to our mutual Refreſhment and Comfort together; to him alone the Praiſe is due, and the Glory belongs, and to him be it aſcribed for ever and ever.

On the Next Day, being the Seventh of the Week, we returned to *Dublin*, and were

were at their Two Meetings on the Firſt Day, which were very large: And the Lord's Power and Preſence was ſenſibly enjoyed, to the comfort of the Tender-hearted; for which Thankſgivings, and living pure Praiſes be given to him for evermore.

We left *Dublin* on the Third Day of the Week (which was the 12th of the 7th Month) and being accompanied by many Friends, went to *Wicklow*; where was a Meeting on the next Day; and the Day following we had a Meeting at *Bellicave*. In both which, the Lord's Comforting Preſence ſtill accompanied, and refreſhed us with his People; bleſſed for ever be his Holy Name.

Next Day we Travelled in the County of *Wexford*, and lodged at a place called the *Deeps*. From whence next Day (being the Firſt of the Week) we went to *Thomas Holmes* his Houſe, were was a large and bleſſed Meeting. And the Day following we went into the *Barony* of *Fort*, and had a Meeting at *Balliconnick* on the Third Day; to which many People came; and here alſo the Lord bleſſed us with his refreſhing Preſence; Glory be to him for ever.

From thence we went the next Day to a Meeting at *Wexford*; and the Day following to a Meeting at *Lambs-Town*; and

to another Meeting at *Edward Goddins* the Day after. At which Five laſt Meetings, that Honeſt, Ancient Labourer in the Lord's Work, *Thomas Brigges* was with us; and very good precious Meetings they were; in which the Life and Power of our God was over all; bleſſed for ever be his worthy Name.

On the Firſt Day following, we were at the Meeting at *Wexford.* where many came in; and an heavenly ſweet Meeting we had, in the Injoyment of the Renewed Love, and Life of our God in the midſt of us, to our Comfort and great Incouragement, to him for ever be the Glory rendred, for all his Goodneſs extended to us, at all times, and in all places.

The next Day we went again into the *Barony* of *Fort*, to a Meeting that was appointed to be on the Morrow at *Leonard Lerlyes* Houſe; and there alſo many People came in, among whom ſome were Men of Note, as having been formerly Officers in the Army; and a very good Meeting it was, for the opening and clearing of Truth, to the underſtandings of the honeſt Inquirers; and the Authority of the Power of our God was over all, bleſſed be his Holy Name for ever.

We went next Day to a Meeting at *John Fennel*'s Houſe at *Bellimonybig*: And the Day following we had a Meeting at *Newbridge*; at

at both wich places many of the Worlds People coming in, the Meetings were large, eſpecially the laſt; and the Preſence and Power of the Lord was with us, being feelingly witneſſed, to the refreſhment of the Faithful, and for the Awakening, and Stirring up the Slothful and Backſliders to Diligence in the Work, which the Lord hath called them unto.

The next Morning (being the 29th of the 7th Month) we had a Meeting at *Edward Goddins* in the Forenoon; and though it was but little, yet it was a comfortable Meeting, the freſh living Preſence of the Lord being there with us, bleſſed be his Name for ever.

From thence, going along with Friends to a Fair at *Anniſtorply*, we paſſed to *Francis Randalls* at the *Deeps* at Night, in order to be at a Monthly Meeting at *Lambs-Town*, on the Firſt Day following, which was the Firſt of the Eighth Month: The Meeting there was very large, and the Lord made it alſo very good to us, by appearing (according to his wonted kindneſs) in the midſt, to the Refreſhing and Comforting his Heritage.

On the Second Day we Travelled to *Waterford*, and had a Meeting there on Third Day: Another at *Clunmell* on Fourth Day in the Evening: Another at *John Fennels* on the 5th Day: And another at *Tallow*

on the Sixth Day. At all which places, the Lord our God was ſtill with us, and gave us his precious Reward into our Boſoms, to our, and his Peoples great Refreſhment, magnified, and exalted be his Name over all for ever.

On the Seventh Day we went to *Youghall*, and on the Firſt Day had two Meetings there; in which the refreſhing Preſence of our never-failing God, was ſweetly enjoyed in the midſt, to the tendering the Hearts of many. On the Second Day we went to *Cork*, and were at the Meeting there on the Third Day. And on the Fourth Day we went to *Bandon*, and ſo forward to *John Allen*'s (commonly called, Major *Allen*) at Night, and had a Meeting there on the Fifth Day: from whence returning to *Bandon*, we had a Meeting there on the Sixth Day. And the Lord our God ſtill continued his Love and Favour to us, ſo that in all theſe Meetings he was pleaſed to accompany us with his Preſence; which made our Meetings with his People to be Times of Refreſhing, and of Renewings of Strength to all his ſincere waiting Ones. Oh! the Glory over all, and pure living Praiſe is his due; and to him alone be it returned for evermore, *Amen.*

We returned to *Cork* on the Seventh Day, and were at their two Meetings there on the Firſt Day. We tarried there on the Second

Second Day alſo, that we might be at the Six Weeks Meeting for the Province of *Munſter*; which began on the Third Day, and ended on the Fourth Day in the Evening. A very precious time we had with our Friends, in all thoſe Meetings: for the Lord our God was exceeding good unto us, in filling our Cups, and cauſing them to overflow, and in a wonderful manner did he refreſh his Heritage; and Friends hearts were exceedingly tendered and enlarged towards us, in the Love of God.

On the Fifth Day, in the Morning, we left them, and went to *Malla*; where was a pretty large Meeting. And the next Morning, after we had had a little time with Friends, and had committed them to the Lord, who had refreſhed us together; we paſſed from thence to *Charlowfield*, and had a Meeting there that Afternoon. It was a large and good Meeting: for notice had been given to Friends before-hand of our Coming. But it happened that the Biſhop of *Limerick* was in the Town at that time, with many Prieſts, and two or three Juſtices: and they conſulting together, cauſed the Chief Magiſtrate of that Place (who is called, The Soveraign) to ſend the Conſtable, with a Company of Men, to our Meeting, to fetch away the Speaker.

After the Meeting had continued about Three Hours, the Conſtable came in; but very Soberly, and ſtood ſtill and heard a pretty while, I being then declaring the Truth: And after ſome time, the Conſtable came near, and taking hold of my Arm, ſaid, You muſt go along with me before the Soveraign. I deſired him to be Sober, and ſtay a little; and I ſhould go with him without haling: whereupon he let go his hold. Then I ſpake a few words, in the dread of the Lord, unto him, to warn him to take heed how he laid hands on the Innocent: at which he ſeemed to be ſtruck, and was much down in his Spirit, and ſilent. Then I kneeled down, and prayed, and the Conſtable put off his Hat, while I prayed; and ſtood quiet afterwards, until the Meeting broke up: and then I went with him to the Soveraign; who, as ſoon as I was brought before him, asked me, pretty courteouſly, Pray, what is your Name?

I ſaid, I hope thou haſt no evil Intent in this thy asking: and although I am not either afraid, nor aſhamed to diſcover my Name; yet I would gladly know thy Purpoſe in it.

I ask you, ſaid he, for no Hurt.

Then I am very free, ſaid I, to tell thee that my Name is *Oliver Sanſom*.

Where, ſaid he, is your Dwelling?

My

My Outward Habitation, ſaid I, is in *Berkſhire* in *England*.

What did you come over hither for? ſaid he.

To Preach the Goſpel, anſwered I, and to Viſit my Friends.

What Friends? ſaid he; Have you Kindred here? or have you any Buſineſs in Merchandize? I deſire to know the chief Cauſe of your Coming hither.

As for Kindred, ſaid I, after the Fleſh I have none here, that I know of; nor for any Gain of this World am I come: But I am come in Obedience to the Will of God, who appear'd unto me, and laid a Neceſſity upon me to Preach the Goſpel; and ſent me hither by the ſame Spirit, by which he ſent forth his Miniſters in the Primitive Times.

Then, ſaid he, if you have no Dwelling-Place, you are a Wanderer.

Upon that, a Friend (that ſtood by) interpoſing, ſaid, He is no Vagabond: I will be Bound for him for an Hundred Pounds.

I did not ſpeak ſo groſs, ſaid the Sovereign, as to ſay he is a Vagabond: but if he hath no Dwelling here, I muſt account him a Wanderer.

Thereupon I ſaid, I am no more a Wanderer, than the Miniſters of Chriſt were; as the Scriptures bear witneſs: and if Chriſt himſelf were here, or his Apoſtles, thou might'ſt

might'ſt as well judge them Wanderers, as me. For Chriſt ſaid, He had not where to lay his Head: and his Miniſters left all, and followed him; and had no certain Dwelling-place.

Well! ſaid the Soveraign, I might ask you for Miracles: but you will ſay, They are ceaſed.—Were you at *Cork?* ſaid he.

I anſwered, I was at *Cork.*

Had you, ſaid he, no Dwelling there?

When I was there, replied I, I Lodged at the Houſe of *Thomas Cook*, a Merchant.

I know *Thomas Cook* well, ſaid he: But how long have you been in *Ireland?*

I told him, Two Months.

Then ſaid he, You know the times are Dangerous; Towns and Cities have been Fired, and Plots have been contrived: and you being one that Wanders, and can give no good Account of your Buſineſs, I cannot let you go, unleſs ſome will be Bound for your good Behaviour.

Thereupon I ſaid to him, I have declared the Naked Truth unto thee, concerning my Coming over hither, and Travelling here. And to the Witneſs of God in thy Conſcience do I Appeal, Whether thou do'ſt judge me a Perſon ſuſpicious to Plot againſt the Government, or to fire Towns or Cities. But whether thou wilt let me go, or not; I take no thought for that: for I am given up into the Will of God, not

not only to Preach the Goſpel, but to Suffer for it; yea, even to Seal my Teſtimony with my Blood, if I am called to it.

Then ſaid he to the Friends that were preſent, If you will Promiſe that this Man ſhall come before me again to Morrow Morning at Nine a Clock, I will let him go with you to Night. They ſaid they would Promiſe: and ſo I went away with them.

Next Morning one of the Friends went with me to the Soveraign's Houſe; and he being yet in Bed, ſent to have the Friend brought up to his Bed-ſide: and then told him, That the Biſhop of *Limerick*, and ſeveral Juſtices, had been in Town; and hearing of the Meeting, had ſent to him to break it up, and ſecure the Speaker. Now, ſaid he, I, being a Miniſter of the Law, could do no leſs than I did. But however, added he, if you will Promiſe and Engage that he ſhall not come hither again, I will let him go.

I cannot Promiſe any ſuch thing, ſaid the Friend: for it may be the Lord may require him to come again. But this I can ſay, That his Intent at preſent (as I underſtand) is to paſs away, if he has his Liberty; and I believe he hath no Purpoſe at all to return hither, before he goes for *England*: but I cannot enter into any Engagement for it.

Then

Then, ſaid the Soveraign, he may go whither he pleaſes. I was waiting below all this while; and when the Friend came down, and acquainted me what had paſſed between the Soveraign and him, and that I had my Liberty to go away: I felt an Exerciſe come upon my Spirit, ſo that I was not clear to go. Whereupon I deſired to ſpeak with the Soveraign my ſelf; which being granted, when I came up to his Bed-ſide, he thus began with me.

How do you do, *Oliver?* Would you ſpeak with me?

Yes, ſaid I.

Pray, what is your Will? ſaid he.

When I was brought, ſaid I, before thee Yeſternight, thou did'ſt ask me ſeveral Queſtions, concerning the Occaſion of my Coming into this Nation; and I told thee the naked Truth from my Heart, how that I came in the Name of the Lord. But I then perceived by thee, that if I had come in my own Name, and on my own Buſineſs, as a Merchant, to Buy and Sell, or the like; thou would'ſt have received me courteouſly, and entertained me kindly. But I am now come in Obedience to the Lord Jeſus Chriſt, as his Meſſenger and Servant, to Preach the Goſpel in his Power and Authority. And ſeeing thou profeſſeſt thy ſelf a Chriſtian, and in words do'ſt call Chriſt, Lord: now let it be manifeſt what

what Entertainment thou haſt for his Servant. Wilt thou receive me, and hear my Meſſage? [To this he gave no Anſwer; wherefore, after a little Pauſe, I went on, and ſaid,] If thou wilt hear me, then Call up thy Family together; and here I am, ready to declare what I have received from the Lord.

To this he anſwered, No, no.

Then, ſaid I, If thou wilt not receive me, nor hear my Meſſage, (The Subſtance whereof is, That the Heavenly Kingdom, and Government of Chriſt is at hand; and behold, it is to be ſought, and waited for within) then muſt I ſhake off the Duſt of my Feet, as a Teſtimony againſt thee. Yet notwithſtanding be thou aſſured of this (whether thou wilt hear or forbear) That the Kingdom of Heaven is at hand, and very nigh unto thee.

Hereupon the Soveraign ſaid, I have not Faith to believe: and many do run before they are ſent.

Such, ſaid I, are the Hirelings, who run for Gain and Profit; by whom thou and others have long been deceived.

I do not yet believe, ſaid he, that you are a true Meſſenger.

Thou did'ſt hear, ſaid I, the laſt Evening, the Evidence of them that heard me, and of their owning my Meſſage; which may be looked upon as a Seal of my Miniſtry.

niſtry. But I would have thee Retire within, and hearken to God's Witneſs in thy own Conſcience, and mind the Teſtimony thereof, whereby thou may'ſt be fully ſatisfied. And moreover, I am not aſhamed, nor afraid to appear, to vindicate my Call and Meſſage, through the Help of God, to the Faces of any that ſhall oppoſe it, either by Word or Writing (though it be any of them, whom thou do'ſt judge true Miniſters, and to whom thou payeſt Hire:) that ſo it may be openly manifeſt, who are ſent of God, and who are ſent by Man. And (as I told thee before) I came not hither for either Gold or Silver, or any thing of this World; nor in my own Will: but in Obedience to the Will of my Lord Jeſus Chriſt; who hath ſaid, It ſhall be more tolerable, in the Day of Judgment, for *Sodom* and *Gomorrah*, than for thoſe that ſlight his Servants, and reject their Teſtimony.

To this the Soveraign only ſaid, I have not Faith to believe.

Then (with reſpect to his having asked my Friend to Promiſe that I ſhould not come thither again) I ſaid to him, I do now let thee know, that I cannot Conſent to any Promiſe, or Engagement concerning my Paſſing away, or not Coming again. Here I am, in the Will of God offered up: if he gives thee Power to detain me, I ſeek not my Liberty. You

You may go about your Buſineſs, replied he; I have done with you.

Then ſaid I, The Lord God, in whoſe hand my Breath is, knows, that I have Nothing in my Heart but tender Love to thee. And I believe that one Day thou wilt Repent (I wiſh it be not too late firſt) that thou haſt ſlighted this opportunity.

Then finding my ſelf pretty Clear of him, I left him; and as I turned from him, he ſaid, Pray God bleſs you.

Being thus ſet at Liberty, I with my dear Companion *S. B.* went the ſame Day (being the Seventh Day of the Week, and the 21th of the 8th Month 1676.) to *Limerick*; where we tarried the Firſt Day, and were at both the Meetings: And the good Preſence and Power of our God was with us, to the Refreſhing of us with his People; Bleſſed be his holy Name for ever.

Very loving and tender to us were the Friends of this Place, and many of them came to viſit us in the Morning at our Lodging; where we ſate together a while, and had a good time with them: And then taking Leave with Prayer, we paſſed away; and ſome of them accompanied us as far as to *Bire*, which was 32 Miles.

There we had a Meeting on the Third Day; and on the Fourth Day we went

went to *Abraham Fuller*'s at *Lehinch*, and were at the Meeting at the Moat of *Grange* on the Fifth Day: and returning back again to *Lehinch*, had a Meeting there on the Sixth Day. On the Seventh Day we went to *Mount-Melech*, and were at the Meeting there on the Firſt Day; and paſſed thence to *John Pim*'s at Night. And at all theſe Meetings, the Lord ſtill continued his Love and Goodneſs to us; and wonderfully ſtrengthned, and upheld us by his mighty Power: Bleſſed and Praiſed be his worthy Name for ever.

On the Second Day we went to *Ballinakil*, and viſited the Friends there; and having tarried ſome time with them, we went to *William Harris*'s to Lodge.

On the Third Day (being the 31ſt of the 8th Month) we had a Meeting at *Kilkenny*; where abundance of People came in, and the Preſence of the Lord was with us: and his Life and Power was over the Meeting, to the Convincing of Gainſayers, and Refreſhing the Faithful; Praiſes over all be to our God for evermore.

Next Morning we went to *John Watſon*'s, where we had a Meeting on the Fifth Day; And on the Sixth Day we had a Meeting at *Carloe*. And at both theſe Meetings the Lord continued his Love, and tender Mercy to us, as at other times; everlaſting Praiſes be returned to him for ever.

On

On the Seventh Day, we went to the Six Weeks Meeting for the Province of *Leinſter*; which was holden at *Caſtle-Dermot*, and laſted Two Days; and a very good and large Meeting it was.

On the Second Day, we went to the half-Years general Meeting at *Dublin*, which began on the Fourth Day of the Week (being the 8th Day of the 9th Month) at the Ninth Hour in the Morning; and the Meeting for Worſhip continued until after the Firſt Hour. About an Hour after, Friends met again, in order to conſider of the Affairs of the Church: But the Power of the Lord brake forth ſo mightily amongſt Friends, in many Teſtimonies, Prayers and Praiſing the Lord; that there was no time to enter upon Buſineſs that Day, and ſo the Meeting brake up.

Next Morning the Meeting began again about the Ninth Hour, and continued until near the Third Hour in the Afternoon, and a precious Heavenly time it was: Then adjourning for an Hour, Friends came together again, to go upon the Buſineſs of the Meeting: But then again the Lord's Power mightily appeared, whereby many Mouths were opened, to declare of the goodneſs of the Lord, and to offer up Prayers and Praiſes to him; which took up the time

of

of that Day alſo, ſo that very little could be done as Touching Buſineſs.

But early next Morning, Friends went about the Buſineſs of the Meeting; and continued at it the greateſt part of that Day, and the next Day alſo. And in much Unity and Harmony, generally, was the Buſineſs managed and carried on all the time; only there hapned ſome difference between ſome particular Perſons, which occaſioned ſome trouble for a little while; but the diligence of Friends was not wanting, to put an end quickly to it, and proved ſuccesful therein: And the Lord's Preſence was preciouſly enjoyed, and his mighty Power was over all; and brake forth through many Veſſels, in Teſtimonies, Prayers and Praiſes; So that the Buſineſs could not be accompliſhed until the Seventh Day in the Evening.

Next Day (which was the Firſt Day of the Week) there were Two publick Meetings; which were very large, and laſted almoſt all the Day; and a very Heavenly Seaſon it was, all the time that the Friends were together, in thoſe Five Days; in which time there were Nine Meetings holden, at the largeſt Meeting-Houſe. And the Powerful Preſence of the Lord was greatly manifeſted; bleſſed and praiſed, and magnified be his Holy Name for ever.

On

On the Second Day Morning, the Country-Friends began to diſperſe, and depart out of the City; but we ſtaid ſome Days longer; and in the Afternoon we viſited the Women Friends at their Meeting; where we found the good Preſence of the Lord was among them, for the Comforting and Encouraging them in his Work and Service.

We went alſo the next Day to the Mens Meeting; where the Lord, in his Goodneſs to us, did make us ſenſible witneſſes, that he is no reſpecter of either Perſons, or Sexes; but as Male and Female are Faithful, and diligent in their Duty, in doing the Work and Service he hath called them unto, in their reſpective places, they are accepted with him, and owned by him.

On the Fourth Day in the Evening, we had a little Meeting at a Friends Houſe, where many of the World's People came in, and were very ſober; and the Lord's Power was over all; praiſed be his Name for ever.

Their Weekly Meeting was on the Fifth Day, at which we were: And on the Sixth Day we went to a Meeting, appointed for us at *Chappel-Lizzard*; unto which many of the World's People came. And there alſo our Gracious God, who never faileth his,

his, did Anſwer our ſincere Deſires, to our Satisfaction.

We ſpent the Seventh Day, in viſiting Friends at their Houſes in *Dublin*. And on the Firſt Day, there being Three publick Meetings in the City, we were at two of them, with our dear Friend *John Banks* from *England*. They were very large and precious Meetings, and that which made them ſo, was the Lord's refreſhing Preſence, which was ſweetly enjoyed, to the ſatisfaction of the Upright-Hearted; Everlaſting Praiſes be offered up to him for ever more.

We went next Day into the Country, beyond *Edendery*, where we had a Meeting on the Third Day; to which many tender People came in; and the Power of the Lord was wonderfully felt over the Meeting, which cauſed a great tenderneſs and openneſs, to the great ſatisfaction of the hungring Souls; the Lord alone is worthy to have all the Glory for evermore.

Being greatly comforted at that Meeting, and our deſires fully anſwered there, we returned with Joy to *Dublin* on the 4th Day; and were at the Weekly Meeting there on the 5th Day. On the Sixth Day, we went again to a Meeting at *Chappel-Lizzard*: And there being no Meeting on the Seventh Day, we ſpent that time in viſiting Friends at their own Homes. On

On the Firſt Day, we were at Three Meetings; whereof Two were in the great Meeting-Houſe, and were very large, the other was in the Evening, and at a private Houſe; and at all theſe Meetings, the Lord was with us, and both Strengthned and Refreſhed us, with his People, in the Enjoyment of his living Preſence and Power; bleſſed and praiſed be his worthy Name for ever.

On the Second Day we viſited the Women Friends of that City, at their Meeting; and on the Third Day the Men Friend at theirs; that we might take a ſolemn Farewell of them, before we left *Ireland*; which we purpoſed to do the next Day.

But in the Morning when we were almoſt ready to depart, many of the Friends came to our Lodging, with whom we ſpent ſome time in Prayer to the Lord; and then committing them to the Word of his Grace, in great Love and tenderneſs of Spirit, we took our leave of them; and ſeveral of them accompanying us to the Ship, we went on Board, in much clearneſs and ſatisfaction, in the fruition of our Heavenly Father's Love, we left that Nation.

Thus through the Lord's ſupporting Power (which bore up our Spirits, and kept us from Fainting) were we exerciſed,

as is before expreſt, in the Service of the Lord, with all our Might and utmoſt Diligence; during the time that we were in *Ireland*, which was Four Months; in which time we travelled Nine Hundred and Fifty Miles; going to and fro, from Meeting to Meeting in that Nation. And the only Aim and End that was ſought by us, in this undertaking, was ſingly the Glory of God; in doing our Duty, in obedience to his Requirings; for the gathering of the ſcattered ones, to Chriſt the great Shepherd and for the Building up and confirming them (in the Faith) that were gathered; according to the meaſure of Grace, and ability the Lord was pleaſed to beſtow upon us.

About the Second, or Third Hour in the Afternoon, that the Ship, wherein we were, ſet Sail; and the Wind being at South and Southweſt, and blowing ſtrongly, the Veſſel ran ſo ſwiftly, that we got near *Holy-Head* before Midnight: But towards Sunriſing, it grew pretty Calm; and near the middle of the Day, the Wind coming Eaſterly, and blowing ſtifly, the Seamen were fain to toyl, and tack about often to and fro: Yet, through the mercy of the Lord, we came to an Anchor before Sun ſet, and were ſet on Shoar two Miles from *Neſſon*; and going to a Village that was nigh, we got Lodging there that Night.

Next

Next Morning, being the first Day of the tenth Month, we went back to the Ship; and having gotten out Horses out, we went to *Leverpool*; and having staid there with Friends a little time, we passed on, three Miles further, to *Henry Baker*'s House, where we had lodged before we went over; and there we tarried the Seventh Day, resting our selves.

On the First Day we went to a Meeting at *Leverpool*; where our tender God, in his wonted kindness, did sweetly comfort, and refresh us, together with his People; by affording his good Presence in the midst of us; blessed be his worthy Name for ever.

We had also a Meeting that Evening, at a Friends House without the Town; where many Baptists, and other People came among us; but all was quiet and well for the Lord's Power was over all, to our great comfort and satisfaction.

On the Second Day, we went to a Quarterly-Meeting in *Cheshire*, and lodged at *Alexander Lawrence*'s at Night, On the Third Day we travelled towards *Stafford*; and on the Road we fell in company with a Friendly Man, who had us with him to his House, three Miles from *Stafford*; where we had a Meeting that Evening, to which many of his Neighbours came. Next Day we passed to *Stafford*, and having vi-

ſited two Friends that were there in Priſon, and called upon *Thomas Taylor*'s Wife and Daughter (he himſelf being from home) we went on to *Bermingham*, and had a Meeting there in the Evening. Thence going on the Fifth Day to *Warwick*, we had a Meeting there alſo in the Evening: And went next Day to a Monthly-Meeting at *Lamb-cut* in *Warwickſhire*. In all which Meetings the Lord our God was with us, and upheld us by his mighty Power, and refreſhed us with his living Preſence among his People, in all places where we came: So that, to the Praiſe and Glory of his great Name, we have good cauſe to ſay, our God hath been with us, and hath bleſſed us, both in our going Forth, and in our returning Home; and all along by his mighty Power he hath preſerved us, and ſtrengthened us to do his will. Wherefore in Humility of Heart and Soul, we can ſincerely ſay; not unto us, poor weak Worms, not unto us; but unto his Powerful Name, be all the Glory, Honour, Wiſdom and Strength aſcribed and returned, for ever and ever more, *Amen*.

After I had been ſome time at home, the remembrance of Friends of *Ireland*, and of my Travels and Labours amongſt them in the Truth, was weighty upon my Spirit; and in a ſenſible Feeling of the renewings of the Love and Life of my God, which

which I had often enjoyed among them, my Heart was overcome, and greatly tendered towards them: So that I could not contain, but was thereby moved, and even conſtrained, to viſit them with an Epiſtle in writing; the Copy whereof here follows.

To Friends of Truth in the County of Wexford, *and elſwhere, in* Ireland.

Dear Friends,

'BRethren and Siſters, Born of the im-
'mortal Seed, whereby you become
'Heirs of Life and Immortality, and who
'are daily ſtriving to inherit, and poſſeſs
'that Immortal Life, which, through the
'Spiritual Birth, you have a right unto,
'and intereſt in. The Salutation of my
'dear and unfeigned Love truly reacheth
'unto you all, in the Innocent Life of the
'Lamb, in whoſe Spirit is no guile, having
'you often in my Remembrance; and the
'living ſenſe of the bleſſed Preſence of the
'Lord, which in Meetings I with you en-
'joyed, doth often refreſh my Soul; and
'as the ſame Life ariſes, and is taſted of,
'and fed upon, then are you often before
'me; and tender Breathings ariſe in me for
'you all, as one Man, that as an united

'Body, you may together be preſerved,
'holding in all things the Head Chriſt Jeſus.
'And that, as Members one of another,
'you may, in the Spirit and Life of Jeſus,
'be united one to another, being all bound
'up in one bundle of Life, by the ſwad-
'ling bond of tender Love, which in all
'your Hearts is ſhed abroad by the holy
'Spirit. That a holy care may be in all
'for each others good, and welfare in the
'Truth, even as for his own; having an
'Inward feeling one of another, that if
'one Member be hurt, or bruiſed, or comes
'to ſuffer, all ſuffer with him; and if one
'Member be comforted, all take part of it.
'and ſo here, one cannot ſay to another,
'I have no need of thee: But we are all
'Helpers one of another, with that Help
'which we receive from the Lord; and
'therein we are an Help, Strength and
'Comfort one to another. Here now is
'ſeen how pleaſant, ſweet and precious it
'is for Brethren and Siſters (the begotten
'of one Father, and Born of, and Nurſed
'by one Mother) to dwell together in
'heavenly Unity. Oh feel Chriſt our Life
'herein; and feel your nearneſs in the ſame
'one unto another! That ſo, the true uni-
'ty of the right Spirit you all may keep and
'hold, which is the living Bond of Peace,
'for that Soul, whoever it be that goes out
'of this Bond, goes out of Peace into Trouble.

'O Friend!

'O Friends! Watch and ſtand upon 'your Guard; and hold faſt your living 'freſh Zeal for the cauſe of the Lord, and 'be valiant for his Truth upon Earth. 'And keep out of the falſe Spirit, which 'under a diſguiſe or ſhew of Truth, waits 'for an Opportunity to creep in amongſt 'you; for if he prevail in any, he will 'draw the Mind down, from the Heavenly 'habitation in the Light, into the Earth; 'and then Lukewarmneſs, inſtead of Zeal, 'and Jealouſies and ſecret Prejudice will 'get in, and the Love which thinks not 'Evil will come to be weakned, and by 'degrees grow cold and die: Oh Friends! 'there is as much need for us to be watch-'ful now, as ever there was; for the E-'nemy is working in the deepeſt deceit, 'and moſt ſecret ſubtilty. He appears 'now in his transformed ſhape, like an 'Angel of Light; and where any are wan-'dring in their Minds, or ſcattered in their 'Imaginations, letting in Earthly deſires, 'they can hardly eſcape his ſnares. For 'they only, who abide fixed on the Rock 'ſhall be preſerved; and they are the true 'Church, which Chriſt is the Builder of; 'againſt which the Gates of Hell cannot 'prevail. And theſe alſo are the very 'Elect, which cannot be deceived.

'Therefore, my dear Friends, let every 'one of you be diligent to witneſs your

'Calling, and Election to be made ſure 'unto you; that none of you may be de-'ceived, or beguiled by the Subtilty of 'the wicked one; and that no Evil, bit-'ter Root may ſpring up among you, to 'trouble or diſquiet any of you, tending 'to divide, or make you at a diſtance one 'from another. But keep this evidence 'every one always in your Hearts, that 'you are paſſed from Death to Life, becauſe 'ye love the Brethren.

'And dear Friends, as wiſe Virgins always 'wait to feel the Oyl of Life, and be care-'ful to retain it, in your own Veſſels. 'This will keep the Lamp, which the 'Lord hath lighted, from going out, and 'give you an entrance into the Marriage-'Chamber, to enjoy the beloved of your 'Souls. For as ſurely as our heavenly Fa-'ther, hath given the Light of the Life of 'his dear Son, for the Salvation of Man-'kind, and cauſed it to ſhine in our Hearts; 'ſo ſurely doth he require of us all, that we 'ſhould ſubmit and yield obedience to it, 'and let it ſhine in our Converſations; 'that we may do the works of it in ſince-'rirty, and Men, who are yet in the 'World's Spirit, beholding our good 'works, may be Convinced, and come to 'Glorify our God, and to Teſtify that he 'is in us of a Truth. This is more effectual 'than all Words that can be ſpoken: Yea,

'it

'it is indeed the Seal of our Miniſtry and 'Teſtimonies, and an Anſwer of the Travel 'of our Souls, who have faithfully Labour-'ed amongſt you. And ſeeing it is ſo, 'that we are commanded to let our lights 'ſhine for the good of others, that are 'without, and not gathered to God; then 'conſider, how much we are enjoyned, 'and in an eſpecial manner commanded to 'take care of our own Family, even the 'Houſhold of Faith; that at all times we 'watch for the good and benefit one of 'another. And all, who do believe in the 'Light of Jeſus, and walk in it; as their 'Minds are exerciſed in his Life and Love, 'the care of the Churches of Chriſt comes 'upon them daily, for the good of the 'whole Body; that every Member may 'keep his place in the Body, and wait to 'know his office, even his work and ſer-'vice appointed by the Lord. And then, 'as the Eye is kept ſingle in the Head, 'Chriſt Jeſus, every one will be ſervicea-'ble in his place; for there are no need-'leſs Members in the Body, nor no uſeleſs 'veſſels in the Houſe of our God: For as 'a gift is given to every Particular: So is 'a ſervice as certainly required by the Lord 'of every individual, according to the 'gift given. And as obedience is yielded 'to the leadings of the bleſſed Spirit in 'the gift received; here is a Veſſel of

'Mercy, that is given up to be uſed by the 'Lord: and in his Uſing, it comes to be 'made a Veſſel of Honour, to the Praiſe 'of the Glory and Excellency of the hea-'venly Treaſure, which the Lord reveals 'therein.

'So dear Friends, Much might be ſaid 'as to this Matter, to ſtir you up to Dili-'gence, in preſſing forward, towards the 'mark of your high Calling in Chriſt Je-'ſus, which is ſet before you; and to Ex-'hort one another daily to Watchfulneſs, 'and Faithfulneſs, Each in his Place and 'Station, and to take heed that there be 'not a Drawing back, into the World a-'gain (for the Lord hath ſaid, *He that 'draws back, my Soul ſhall have no pleaſure in 'him:*) but that all hold faſt the holy Te-'ſtimony of Jeſus, which you have recei-'ved, and preſs on forward, in the meek 'Spirit; and walk circumſpectly, that our 'holy Profeſſion may be adorned with a 'holy, harmleſs and unblameable Conver-'ſation. But I know there are many faith-'ful Brethren, who labour among you; and 'frequent Teſtimonies you have to this 'purpoſe. And although you know theſe 'things already, yet I have a Senſe, that 'a word of Exhortation will be tenderly 'received by you; as the ſame Love is felt 'in you, from whence it doth proceed, al-'though through a weak Inſtrument.

'And

'And moreover, this is my Teſtimony, 'That if true Obedience be yielded to the 'inward Leadings of the Holy Spirit; a 'godly Care, and weighty Concern, for 'the Proſperity of the bleſſed Truth, and 'the Preſervation of all that are Con-'vinced of it, will certainly come upon 'every one, according to his Meaſure. And 'for this bleſſed End is the Uſe and Ser-'vice of Mens and Womens Meetings, 'which in the Wiſdom and Power of God, 'have been ſet up, and eſtabliſhed amongſt 'you, ſeen to be very proper and neceſ-'ſary. Wherefore, having ſuch frequent 'and heavenly Opportunities, O be dili-'gent in the Improving of them, as you 'ſee the Heavenly Day more and more in-'creaſing. And Exhort one another daily, 'while it is called to day; and labour to 'ſtir up, and provoke one another to Love, 'and to good Works.

'So dear Friends, be faithful to the Lord, 'and true and honeſt to your own Souls, and 'one unto another, in keeping diligently 'to your Meetings; which (as you therein 'faithfully diſcharge your Duty) will con-'duce much to the Honour and Glory of the 'Name of the Lord, and the welfare of all 'your Souls both here and hereafter. And of 'this be aſſured, that where there is a Slack-'neſs in any in Coming to Meetings; there 'is firſt a Slackneſs of Spirit in ſuch in O-'beying the Lord. 'I can

'I can truly ſay, my Heart is enlarged 'towards you, in the Love of my God, 'beyond what I can expreſs: and it lay 'upon me to ſend theſe Lines unto you, 'as a Token of that brotherly Love, 'which lives in my Heart towards all the 'Flock of my heavenly Father's Fold; 'breathing unto him, who is the God and 'Keeper of his Spiritual *Iſrael*, who never 'ſlumbers nor ſleeps, but watches Day and 'Night over us all for our good. Oh! 'the Cries of my Soul in Secret are, that 'the whole Flock and Family may be pre-'ſerved in Unity; yielding pure Obedi-'ence unto the heavenly Shepherd: that 'they may always be led and guided by 'him into the freſh Paſtures of Life; 'where the Soul's true Satisfaction is en-'joyed.

'So dear Friends, in all your Meetings 'wait to feel the Self-denying Life of our 'Lord Jeſus: for therein only can you find 'Acceptance with the Lord. And what-'ſoever you do for the Lord, or on the 'behalf of his Truth, do it in the Name 'of Jeſus, in and by the Leadings of his 'meek, patient, and ſelf-denying Spirit. 'That ſo nothing may be done among you 'through Strife, or Vain-glory; but let 'Humbleneſs of Mind be as a Crown upon 'every one of your Heads; that in the 'Love, which thinks not Evil, you may 'be

'be willing to ſerve one another daily. 'For all who will follow the Lord, and 'bring Honour to his Name, muſt deny 'themſelves. And ſo, in the holy Self-'denying Life of Jeſus, the Meek Lamb 'of God, do I at this time bid you all 'farewell, and therein reſt

Your dear Brother,

Farringdon, the 20th of the 5th Month, 1677.

O. SANSOM.

Let this be carefully copied over, and communicated among Friends in *Ireland*, as in the Wiſdom of God, a Service is ſeen.

I ſent this Epiſtle directed to *Leonard Kerly*, in the County of *Wexford*: from whom afterwards I received an Account, that it was read at their following half-years Meeting; and from thence diſperſed among Friends, through that Nation.

I hinted ſomething in *P.* 14. concerning the Spirit of Oppoſition, Diviſion and Separation, which had for ſome time wrought myſteriouſly, and covertly in ſome, againſt the Truth and faithful Friends thereof. But by this time the ſame was grown ſtronger, and wrought more openly, in and through thoſe Perſons who firſt appeared for it, in our County of *Berks*, and elſewhere. Which cauſed

cauſed great Grief, Exerciſe and Sadneſs of Heart, upon faithful Friends: amongſt whom I had a Lot of Suffering (through the Lord's Mercy) even in this kind, as well as otherwiſe. For when the Paper, at the Yearly-Meeting in 1677, was Subſcribed by many Friends, againſt this Spirit of Diviſion, as it had appear'd through *John Story*, *John Wilkinſon* and ſome others; I being then at the ſaid Yearly-Meeting, and having a real Concern upon my Spirit againſt that Rending Spirit and it's Abettors, did, in Unity with my Brethren, Subſcribe the ſaid Paper: Which to this day I never had any Reproof from the Lord, for; but Juſtification in. But oh! the bitter Enmity and Oppoſition, in them that had joyned with the aforeſaid bad Spirit, was ſo much the more fierce, and violent againſt me in particular; becauſe no other Friend of our County, beſide me, had his hand to that Paper. But although they ſtrove to tread me down in their ſpite; yet the Lord upheld me, and ſtill preſerved me by his mighty Power, which he was pleaſed to make known in my great weakneſs, and he gave me Victory over that wicked Spirit, in it's ſtrongeſt Inſtruments; bleſſed and praiſed be the Name of my tender God, whoſe the Power is, and unto him alone the Glory belongs for evermore, *Amen.*

Yet

Yet this Exerciſe, and Suffering from falſe Brethren, who had received this Spirit of Contention, Diviſion and Separation, was great, and grievous, and alſo of long Continuance, upon faithful Friends of this County; the dividing Work being promoted, and carried on by ſome, who had been of ſome Note amongſt Friends there: but are ſince gone out, and moſt of them yet continue out of the Unity of Chriſt's Church, in a Separation; having ſhut up the Meeting-Houſe Doors againſt Friends, who had a juſt Right and Property therein. But ſeeing the Works of this wicked Spirit are recorded elſewhere, I ſhall not in this place inlarge, deſcending further into Particulars. Yet in as much as it hath been the moſt grievous of Exerciſes, and the hardeſt of Trials or Sufferings; I do purpoſe (if the Lord give time and ability) to commit to Writing, for the benefit of Poſterity, ſome remarkable Paſſages, relating to my own particular Sufferings in this reſpect, according to the Notes I have by me thereof. Wherein my chief Aim is, to Commemorate, and Acknowledge the Mercies and Goodneſs of my tender God unto me; who did ſupport and uphold me in all my Trials and Sufferings, and hath delivered me out of all my Diſtreſſes, and all along hath helped, and never failed me: Glory and Honour, Thankſgivings and Praiſe be rendred

rendred unto him over all for evermore, *Amen.* But at preſent I ſhall go on (as the Lord makes way) to give a further Account of what other Sufferings and Exerciſes did come upon me for the Truth's ſake, from the Spirit and People of the World; which I eſteem more eaſie, and far leſs grievous, than thoſe before-mentioned from falſe Brethren.

On the 17th Day of the 8th Month 1678. One *Thomas Blagrave*, who was Steward of the Court to Sir *Robert Pye*, Lord of the Mannour of *Great-Farringdon* (where I lived) kept a Court-Leet there: and being an envious Man againſt Truth and Friends, and deſirous to get an Occaſion againſt me, he ſent the Bailiff to warn me peremptorily; that nothing muſt ſerve but my Perſonal Appearance at the Court. I was ſenſible a Snare was intended; yet I innocently gave up in my mind, and intended to appear: but it pleaſed the Lord to prevent me, by Indiſpoſition of Body; ſo that I found I could not be there. Wherefore, fearing ſome wrong uſe might be made of my Abſence, I wrote a few Lines, and ſent them to the Steward, in the time of the Court; to ſignifie the Cauſe of my not Appearing there: The Copy follows.

Thomas

Thomas Blagrave,

'WHereas I was Summoned to appear 'at the Court-Leet, held this Day 'in this Town; I did intend (by the Lord's 'Permiſſion) to have appeared there ac-'cordingly, to offer ſuch Service or Fealty, 'as a Subject to the King, reſiding in this 'Town, is by the Law obliged to: pro-'vided my Duty and Obedience to my Sa-'viour Jeſus Chriſt may not be violated. 'But it hath pleaſed the Lord to viſit me 'with Sickneſs: ſo that I cannot come to 'attend there, without manifeſt Danger. 'Therefore I do herewith ſend a Penny, 'in Acknowledgment of my Fealty, deſi-'ring that, for this time, my Abſence may 'be excuſed.

Farringdon, the 17th of the 8th Month, 1678. *O. SANSOM.*

While I was writing thoſe few Lines, it was laid weightily upon me, to inſert ſomething, as a Teſtimony, and Warning to my Neighbours, againſt Oaths and Swearing: Which I did by the following Poſtſcript.

'AND you my Neighbours, now aſ-'ſembled at the Court, it is in my 'Heart to lay one weighty Matter before 'you, in the Fear of God, and ſhall leave 'it

'it to your ſerious Conſideration; not 'knowing, whether I may live to ſee 'your Faces, by reaſon of the Frailty of 'this Mortal Life. The Matter, in ſhort, 'is this.

'You all profeſs the worthy Name of 'Chriſt, and deſire to be called Chriſtians; 'and alſo acknowledge the Holy Scriptures 'to be your Rule: wherein is recorded 'that plain and expreſs Command of our 'Lord Jeſus Chriſt, to keep to Yea and 'Nay, and not to Swear at all. Now if 'any of you do Swear, or Cauſe others to 'Swear, and that too even upon that very 'Book, wherein this Command is written; 'This ſeems to me to be as great a Con-'tempt of the Son of God, and Trampling 'upon his Command, and alſo Walking 'contrary to the Scriptures, as poſſibly 'can be. I beſeech you, Lay it to heart; 'and fear the Lord, in whoſe Hand your 'Life and Breath is, that you may be pre-'ſerved from this preſumptuous Sin: leſt 'you be found of that Number, who in 'Words profeſs Chriſt; but in Works de-'ny him.

This, in the Love of God, is written, and ſent, as a Warning to you all, by

OLIVER SANSOM.

I deſire

I desire it may be openly read in the Court.

When the Steward had receiv'd this Letter, he did not read it openly in the Court: But (as I was informed) muttered some threatning Words; as, That he would be even with me, when time should serve; or to that Effect. However at that time, by reason (as I suppose) of my present Sickness, I was Excused from Serving the High-Constable's Office (which I understood was designed to be laid upon me) and another Man was appointed to serve it. But when he came to be discharged, two Years after (which is the usual time of Serving) and a new Choice was made at the Court-Leet, holden on the 25th of the 8th Month 1680; I was nominated for one of the Four, which are customarily presented to the Lord of the Mannour (called Sir *Robert Pye*) who doth usually appoint which Two of the Four, whose Names are given in to him, shall serve the said Office of Chief Constable, and the other two are excused.

The Court was adjourned from the 25th of the 8th Month to the 2d of the 9th Month following; at which I was summoned to appear, to take the said Office upon me. This brought an Exercise upon me: and in that Exercise, I was pressed in Spirit to write to the Lord of the Mannour (who was also a Justice of the Peace:)

which

which I did, and got it delivered to him the Day before the Court was held. And thus it was.

Juſtice *Pye*,

'IN the Fear of God, and with due Regard to thee, as a Chriſtian Magiſtrate 'authorized to do Juſtice, I do write theſe 'following Lines, as an Addreſs unto thee, 'in relation to my being choſen Conſtable 'for the Hundred; hoping to find ſuch 'Chriſtian Tenderneſs, and Moderation in 'thee, as both to Peruſe, and alſo to Vouch-'ſafe a favourable Anſwer to my Requeſt 'herein ſignified.

'As touching this Office of Conſtable-'ſhip, it will (I conceive) if duly perform-'ed, as it ought to be, require much Time 'and Expence. Therefore it is uſually con-'ferred upon Perſons of conſiderable E-'ſtates; whereby they are enabled to ſpend 'their Time, and to defray the Charges of 'the ſaid Office. But as for me, I have 'but little; ſo little, that at my Coming 'to this Town (which was but a few Years 'ſince) it is well known, I was conſtrained 'to bring Sureties to be bound that I ſhould 'not be chargeable to the Pariſh; and my 'Sureties ſtand engaged, for ought I know, 'to this Day. And moreover, I inhabit 'but as a Sojourner, from Year to Year, 'in a Houſe of but Three Pounds yearly 'Rent;

'Rent; and have not one Foot of Land, 'that I can call my own. Truly, I am 'perſwaded, that hardly any Man of ſo 'mean and ſmall an Eſtate, did ever bear 'that Office; and for that reaſon, I de-'ſire to be Excuſed.

'But if I may not be Excuſed; then this 'I requeſt of thee; To admit me to take 'the ſaid Office, and perform it, without 'having an Oath impoſed: and I ſhall en-'deavour, through the Lord's Aſſiſtance, 'to perform my Duty faithfully therein, 'to the beſt of my knowledge; as well as 'any that will Swear.

'If it be objected, That an Oath muſt 'be taken in ſuch Caſes, becauſe it is an 'Engagement the Law requires for the Per-'formance of that Office: I anſwer, That 'a ſolemn Promiſe, under Hand and Seal, 'upon the ſame Penalty, in caſe of Default, 'that is due to ſuch as Break their Oaths, 'is full as binding, as an Oath can be; and 'alſo as Effectual, in all reſpects, to fulfil 'and anſwer the End and Intent of that 'Oath. And this I offer, if it may be ac-'cepted, *viz.* That I will ſolemnly Pro-'miſe, through the Lord's Aſſiſtance, tru-'ly to do and perform the ſaid Office, ac-'cording to the beſt of my Knowledge 'and Underſtanding; keeping my Conſci-'ence clear in *the ſight of God.* And if I 'break this my Solemn Engagement, then

'let

'let double the Puniſhment be inflicted on 'me, that by Law is due to a perjur'd Perſon.

'This I am content to give under my 'Hand and Seal. And the *Lord God, who 'ſearches my Heart, knows, and is witneſs,* 'That it is not in Contempt of Authority, 'that I refuſe to take this Oath; neither 'out of Wilfulneſs, or Obſtinacy: but truly 'and ſincerely in Obedience to Chriſt Jeſus, 'who commanded, ſaying, *Swear not at all.* 'This is recorded in the Holy Scriptures 'without me: And this alſo the Spirit of 'Chriſt bears witneſs to, confirming the 'ſame, within me. Therefore I cannot, I 'dare not Swear in any Caſe at all, what-'ſoever I ſuffer therefore.

'In ſhort, this is the ſumme of what I 'deſire, and requeſt of thee at this time; 'Either to Excuſe me from the Office of 'Conſtableſhip, for the Reaſon firſt ren-'dred: Or elſe, if that may not be grant-'ed, to admit me to do it without Swear-'ing, upon the Engagement before offered; 'which is equivalent to, if not more bind-'ing than an Oath.

'And laſtly, If none of this will ſatis-'fie, which I have here propoſed; but I 'muſt notwithſtanding be Fined, and have 'my Goods taken away: then unto the 'Lord do I commit my innocent Cauſe, 'who will plead it with thee. And how-'ever, This Teſtimony, in thy own Con-

'ſcience,

'ſcience, will ſtand on my behalf; That it 'is not for refuſing the Office, that I ſhall 'ſuffer: nor yet for refuſing to give an 'Engagement for the Performance of it, 'as fully obliging as an Oath; but only 'and alone for keeping Chriſt's Command, 'in refuſing to Swear. And if I ſuffer in 'this Caſe, it is on his behalf, for my Obe-'dience to him; and ſo for his ſake. And 'I believe, that what is done to me for 'the ſame, he will take it as done unto 'himſelf; and in the Day of Account will 'reward accordingly. So leaving what is 'here offered to thy ſerious Conſideration, 'and deſiring the Lord to incline thy Heart 'to Juſtice and Mercy, that of the Lord 'thou may'ſt find Mercy: I am a Compa-'nion to them, who deſire to manifeſt their 'Love to the Lord Jeſus Chriſt, by keeping 'his Commands,

The 1ſt of the 9th Month, 1680. *OLIVER SANSOM.*

POSTSCRIPT.

'IF thou pleaſe to admit me to ſerve in 'the ſaid Office upon the Terms afore-'ſaid; I doubt not but by Practice to make 'it appear, That a Man may be no leſs 'Loyal to the King, nor leſs Uſeful and 'Serviceable to his Country, for refuſing

'to

'to Swear. For to all those who know 'Christ, the Truth, in their inward parts, 'and are led by him into all Truth, both 'Words and Actions, the Occasion of Oaths 'is taken away.

O. S.

The next Day after the foregoing Letter was delivered, the Court was kept again (as it had been, by Adjournment, before appointed;) and I, according to Summons, appearing there, the Steward *(Thomas Blagrave)* having first commanded the Bailiff to take off my Hat, spake to me to this Purpose. You are Elected, by the Jury, to be one of the Constables for the Hundred; and the Lord of the Mannour hath allowed of it: And now, seeing there is no avoiding of it, Pray lay your Hand on the Book, and take your Oath.

I answered, For as much as I see it is in vain for me to plead to be excused from the Office; which with good reason might be done: I do now only Conscienciously plead to be excused from taking the Oath; and therefore I do here offer an engagement, for my faithful Performance of the Office. Which is, to give my solemn Promise in Writing, under my Hand and Seal, upon double the Penalty of Perjury, in case of Default: And having it ready Written, I did deliver it to him. But he pleaded much,

much, and cited Scripture, and with many Words argued for the Lawfulneſs of Swearing. To which I anſwered him fully; proving plainly by the Scriptures, that Chriſt had put an end to all Swearing among Chriſtians, and had expreſly forbidden it to all his followers. But when he ſaw, that my Words gained upon the Auditory, and that he was not able to withſtand the Power by which I ſpake; he then left off diſputing, and fell to ſcoffing and deriding at the Paper which I had tendred him; ſeeking by ſuch Carriage to draw the People into Lightneſs.

At length (being an obdurate, bad-ſpirited Man) he Fined me Five Pounds; and inſtantly ſent Officers (viz. *John Carter*, Tithingman, and *William Tombes*, Bailiff) to my Houſe, without any Warrant, ſave only his verbal Command, to Diſtrein my Goods for the ſaid Fine: which they did, and took away Seven Ends of whitened Cotton-Fuſtian, well worth Eighteen Shillings an End; which came to *l.* 06 06 00
And one Piece of Dowlaſs, with other Linnen Cloth, which Coſt me — — — } 03 17 09

In all 10 03 09

Theſe Goods they brought into the Court, before the Steward and the Jury; and there

they were openly meaſured, and valued at about Nine Pounds; and I, being preſent, drew an Account how, and wherefore thoſe Goods were taken from me: and four of the Jury-men then preſent did ſet their Hands to it; namely, *James Mills*, *Thomas Talbott*, *Richard Steed* and *William Denman*.

And in as much as thoſe Goods were thus taken away from me, for a Fine pretended to be due to the Lord of the Mannour; on that Conſideration, it came upon me to write once more to him about it, and to lay the Weight of my Sufferings at his Door, and there leave it. Accordingly I did write, and got my Letter delivered to him, as he ſat at Dinner, on the 4th of the 9th Month, 1680. But when he underſtood it came from me, he would not open it; but ſent it back to my Houſe by one of his Servants, with this Meſſage, That he could not relieve me, unleſs I would leave the Town.

That Letter, having lain by me ever ſince, I think meet to inſert here, believing that, although it was rejected by him, yet, if ever it come to publick View, it may be of Service to ſome hereafter. It was thus;

Robert Pye,

'I Wrote a Letter a few Days ſince, and ſent it to thee as an Addreſs, to Ex-

'cuſe

'cuſe me from the Conſtable's Office (which 'I thought was unequally impoſed;) urging a valuable Reaſon, which was the 'Smallneſs of my Eſtate: Or elſe, if thou 'would'ſt not Excuſe me from the Office, 'then I did requeſt of thee to diſpenſe with 'me, as touching Swearing; that an Oath 'might not be impoſed, but that my Yea, 'or ſolemn Promiſe and Engagement under Hand and Seal, upon double the Penalty of Perjury, might be taken; whereby the End of the Oath might have been 'fully Anwered, and the Juſtice and Righteouſneſs of the Law in that Caſe fulfilled. 'I therein ſignified alſo the only Ground, 'and Reaſon wherefore I could not take 'an Oath in any Caſe; and thus laid my 'innocent Cauſe before thee, and left it to 'thy Conſideration: hoping that, ſince 'Power was in thy Hands, thou might'ſt 'have prevented that Suffering, which ſince 'is unjuſtly inflicted upon me, for no other 'Cauſe but my Obedience to Chriſt, and 'keeping his Command, in refuſing to 'Swear. But when I came to the Court, 'and offered to take the ſaid Office upon 'me, tendering the Engagement aforeſaid 'inſtead of the Oath; the Steward did even 'deride and ſcoff, and impoſed a Fine upon 'me of Five Pounds: for which he ſent 'immediately to my Houſe, and took away 'as much of my Goods, as is worth more

'than Ten Pounds. Conſider of it, whether this be not great Injuſtice and Cruelty.

'Now I do not write this, as if the 'Loſs of my Goods were Matter of Grief 'to me, or as being burdened with, and 'weary of my Suffering: No, no; it is 'cauſe of Joy to me, that he who commanded not to Swear at all, hath counted me worthy to ſuffer for keeping his 'Commands: for he himſelf is with me, 'and gives me Faith and Patience, and upholds me by his heavenly Power, to bear 'witneſs for him; who is the Truth in the 'inward Parts, and leads into all Truth 'thoſe that obey him. So that (through 'the Goodneſs of the Lord) ſome can ſay 'in this Day, as was ſaid formerly, That 'the Sufferings of this preſent time are not 'worthy to be compared to the Glory that 'is revealing in us.

'But the Cauſe and End of this my writing 'to thee, and my Intent and Purpoſe therein '(in the Love of Chriſt Jeſus, who teaches 'to love Enemies) is, That as the Weight 'and Guilt of my preſent Suffering, doth '(as I ſhall prove) lie upon thy Account: 'thou may'ſt be concerned to ſeek to have 'it removed, that it may not remain and 'reſt upon thee. For it was openly ſaid 'in the Court, that the Jury nominated 'Four for the aforeſaid Office; and that

'out

'out of them, thou did'ſt chooſe Two,
'that ſhould ſtand. So that it appears, it
'was in thy Power to Excuſe me, as well
'as to chooſe me: or to diſpenſe with me
'as to Swearing (ſince thou kneweſt I could
'not Swear) upon the Engagement ten-
'dered. Wherefore I have Cauſe to Con-
'clude, that the whole weight of the Guilt
'of my Suffering will lie at thy Door; be-
'cauſe it was done by thy Conſent and
'Allowance. And moreover I am told,
'That my Goods, thus taken away, are
'for thy uſe and behoof: And therefore
'unleſs thou doſt haſten, to ſhake thy hands
'from this Gain of Oppreſſion, it will be
'chargeable upon thee, when thou ſhalt
'come to appear before him, who com-
'manded, Not to Swear at all: Who is my
'Leader, and muſt be thy Judge, from
'whom there will be no Appeal; and all
'that are Cruel and hard-hearted to his
'Followers, may read their Doom, in
'*Matt.* 25. 31. if they Repent not in time.
'Which I earneſtly deſire thou may'ſt do,
'before the Door of Mercy be ſhut, and
'that Decree ſealed againſt thee, *viz. He*
'*that is Unjuſt, let him be Unjuſt ſtill.*

'Oh! I beſeech thee to Conſider, how
'little time (in the ordinary Courſe of Na-
'ture) thou haſt to live; having already
'attained to a pretty full Age: and hearken
'not to the time-ſerving Daubers, who

'preach for Hire, and divine for Money; 'ſerving their own Bellies, and diſhonour-'ing the Lord Jeſus Chriſt, who ſaid, *Swear* '*not at all.* Theſe Men-pleaſers will inſi-'nuate, that he meant not as he ſpake; 'and ſo would make the Lord like unto 'themſelves, who ſay one thing, and mean 'another. But all their Daubing will in 'the End prove to be but with untem-'pered Mortar, and as Rottenneſs unto all 'that believe them, and depend upon them.

'But my Chriſtian deſire to thee, in ten-'der Love, is, to turn in thy Mind to the 'Light of Chriſt in thy own Conſcience '(which is Truth, and no Lye) which will 'ſpeak the ſame in thee now (if thou 'would'ſt heed it) as is recorded in the 'Scripture, that thou may'ſt underſtand 'without an invented Meaning) that Chriſt 'did really forbid all kind of Swearing, 'when he ſaid, *Swear not at all.* Some 'may go about to put a falſe Gloſs upon 'it, pretending that he only forbad Vain 'Oaths, in ordinary Communication; but 'I ſay, Vain Oaths were forbidden by the 'Third Commandment, *&c.* So that Chriſt 'ſaw it not needful to forbid *only* what 'was forbidden before. But it was that 'ſolemn Swearing, allowed under the Law, 'that Chriſt here mentioned, and put an 'End to; placing Yea and Nay in the 'ſtead of it, whereby the Righteouſneſs

'of

'of the Law might be fulfilled; ſo that the 'word of a true Believer in Chriſt is of as 'much weight, as the ſolemn Oath of them 'under the Law. The true Chriſtian's Yea 'muſt be Yea, and their Nay muſt be Nay; 'or elſe they will fall into Condemnation: 'and whatſoever is more cometh of Evil. 'So to the Lord I leave thee, and deſiring 'him to give thee an Underſtanding, by 'his divine Inſpiration; I remain

The 4th of the 9th Mo. 1680.

A Friend to thy Soul, and a Witneſs for the Truth,

OLIVER SANSOM.

It may be marvelled by ſome, why this Man appeared ſo implacable againſt me in this Matter; ſeeing he was well known in the Country, of late Years eſpecially, to be, in the general, againſt Perſecution for Religious Diſſent, and was himſelf indeed reputed a Diſſenter. But he ſeemed to have a particular Prejudice againſt me: though I can truly ſay, I never gave him any juſt Occaſion. Yet I am ſenſible, he took Occaſion to be offended with me, about a Year before this Suffering came upon me: and as far as I can gueſs it aroſe from hence.

There was a Friend in *Farringdon* under great Sufferings, for Refuſing to pay Tithes

to the ſaid Sir *Robert Pye*, who was an Impropriator, and uſed extream Rigour and Severity towards the ſaid Friend. And I, in tenderneſs, ſympathizing with the Sufferer, was moved to write a Letter to the ſaid *Robert Pye*, in true love to perſwade him to deſiſt from proceeding any further, in Cruelty and Spoil, againſt the ſaid ſuffering Friend. In which Letter I alledged ſeveral Reaſons, to provoke him to Tenderneſs: and alſo ſhewed the bad Conſequences of ſuch Rigour; and what Reward in the End muſt be expected for it. I hinted alſo ſomething, touching the rotten Root of Tithes here in *England:* and how a Conſcientious Concern is upon many in this Goſpel-Day, to bear their Chriſtian-Teſtimony againſt the impoſed Payment of them.

This Letter (which I forbear to inſert at length here, ſeeing it did not concern my own perſonal Suffering) I mention, only to ſhew how this great Man was offended at it. For having read part of it, he gave it to his Chaplain, and ordered him to tell me, That he was ſatisfied in his Conſcience in what he did; and would not have me trouble my ſelf, nor him, in writing any further about it: for ſeeing he had begun his Proſecution (of the ſaid Friend) he was reſolved to go on; and he (the Friend) ſhould have but what the Law would allow him.

him. It is Probable he might think, that the ſaid ſuffering Friend might receive Encouragement from me, to ſtand faithful in his Teſtimony againſt Tithes; and not to bow, for all that he could do unto him for the ſame: and thereupon he (as I ſuppoſe) conceived ſuch Indignation againſt me, that he became thereby hardened againſt all that I wrote to him afterwards: and alſo the more willingly took that Opportunity to inflict on me the Suffering before mentioned, for my not taking the Conſtable's Oath. However it was, he from that time carried himſelf ever after (though friendly to others, yet) unkind to me, and as an Enemy; as I ſhall have Occaſion further to obſerve hereafter.

Mean while, that I may relate my Exerciſes in order of time as they fell, I muſt acquaint the Reader, That in the Second and Third Month, 1682. Our Friends of *Abington* being diſturbed in their Meetings there; I found my ſelf concerned then, as at other times, to take part with God's ſuffering People: and as I did believe it to be my Duty, I went to their Meeting at *Abington* divers times; and was haled about, and brought before the Mayor with other Friends. And for the firſt time I was fined Twenty Pounds; and again, for the ſecond Offence (as they called it) I was fined Forty Pounds. And

all that I deſired, in point of Favour, of the Mayor and his Company, when I was before them, was only this; that none of my Friends might ſuffer for me, or have any part of my Fines impoſed on any of them: for I did aſſure them, that the Lord had bleſſed me with Plenty, and I had ſufficient of this World, to ſuffer thoſe Fines, and more. I alſo wrote a Letter, and ſent it to the then Mayor, to warn him (as it aroſe in my Heart, in the Love of God,) to forbear any further Perſecuting the Innocent. And he was reſtrained, by an Inviſible Power, from making any Diſtreſs for the aforeſaid Fines: And ſeeing by that means it was ſo ordered, that no further Suffering followed thereupon. I ſhall forbear inſerting the before-mentioned Letter, or enlarging any further concerning that Matter in this place: but ſhall proceed to give an Account of ſome greater Sufferings; which thus aroſe.

There was one *Euſtace Hardwick* of *Shrevenham* in *Berkſhire*, who (by Marriage) had a pretty conſiderable Eſtate, of ſome Hundreds by the Year: but was an ill-diſpoſed, lewd, wicked Man. He (as was reported) had miſ-behaved himſelf, and abuſed the ſaid Sir *Robert Pye* and one *Thomas Fettiplace*, both Juſtices of the Peace: for which it was ſaid ſome Endeavours were uſed to apprehend him, that he might be brought

brought to condign Puniſhment. This ſo provoked *Hardwick*, that he, in Revenge, ſought Occaſion againſt theſe two Juſtices, to get them out of Commiſſion; eſpecially Juſtice *Pye*, whom he thought he might the more eaſily prevail againſt, becauſe of his Moderation to Diſſenters. Wherefore, the better to compaſs his End, he (being an Enemy to all Good) put himſelf into the vile Imployment of an Informer, and on the Fourth Day of the Firſt Month 168⅔, He with his Man-Servant (one *Roger Wait*) came to our Meeting at *Farrington*, and happened to come in when I was upon my Knees, making Supplication to the Lord. When I had done, he commanded his Man to ſtay there, to watch me, until he came again (fearing belike) that I would ſlip away, and hide my ſelf (which, if he had known our Principle, and me, he needed not have done.) Then went he to the ſaid Juſtice, to inform againſt our Meeting; and in the mean while we had a very good time: for the Lord's opening, tendering Power was over all; and the Serving-man, who was left to watch me, was ſo far reached, that he afterwards acknowledged what he did againſt us, was againſt his own Mind, and that he would never be ſo concerned any more.

After ſome time, the ſaid Informer *Hardwick* returned to our Meeting; and brought with

with him the Conſtable, Tithingman, and other Officers: whom he charged to take our Names, and do their Office. But they, being moderate, and as yet not accuſtomed to ſuch Work, did not make haſt to obey him: but diſcourſed with him, and went forth and tarried about the Door, until we our ſelves broke up our Meeting, the uſual time being come.

While this Delay was, the ſaid *Hardwick*, and his Man, ſlunk away from the Officers, and taking Horſe got them out of Town. But the Officers, fearing ſome Suffering, or at leaſt ſome Blame, would be laid upon them, if they ſhould let us all go, took me and one Friend more, and had us before the ſaid Juſtice *Pye*. He asked me, If I was at the Meeting? I anſwered, that I had done no Evil, and had nought to accuſe my ſelf of: and deſired, if any had ought againſt me, they might appear to my Face. But he ſpake very roughly to me, and ſeemed to be very full of Fury, and Bitterneſs againſt me (though he ſpake kindly to the other Friend:) and in Concluſion he fined me Twenty Pounds for ſpeaking in the Meeting. I told him, I did look upon it to be very hard Meaſure to be Fined, when no Evidence appeared againſt me. He thereupon asked the Officers, where the Informers were? And they told him, They were gone out of Town:

at

at which he was angry, and ſaid, Why did you let them go?

However, he cauſed his Clerk to write a Warrant, and he ſealed it, to levy Twenty Pounds upon my Goods: and then ſent one of his Men away preſently to *Shrevenham* (which was four Miles off) to fetch the Informers again, to give their Evidence againſt me; after he had ſet a Fine upon me, and granted a Warrant to levy it upon my Goods.

Then did he fall very fouly on me, before the Officers, and many others; bitterly Reviling me, and charging me that I deluded People, to give away their Eſtates at their Deaths, to enrich our Church, like the Papiſts: and Upbraidingly ſaid, You muſt take upon you to Counſel Men to make their Wills to Ruin their own Children!

I knew not in the leaſt what he meant? and ſo I told him: and deſired him to let me know wherein I had done amiſs: But he would take no notice of what I ſaid; but in a furious, wrathful frame, ran on Railing againſt me, till he had wearied himſelf, and then he withdrew into another Room: whereupon the Company diſperſed, and I went Home.

In the Evening the Informers came, and the Officers had me up again to the Juſtice's Houſe. But the Informers were very backward,

ward, and ſeemed unwilling to take their Oaths againſt me; till the Juſtice threatned them that he would ſend them to Jayl if they refuſed: and then they did take their Oaths, that they heard me Speak in the Meeting.

When they had given their Evidence, the Juſtice preſently commanded the Officers to diſarm *Hardwick*. Whereupon they forthwith took from him his Sword, and two Pocket-Piſtols, which, upon ſearch, they found about him: and then took him into Cuſtody, for ſome Miſdemeanours by him before committed. The ſame Evening came over the other Juſtice, *Thomas Fettiplace*; and *Robert Pye* and he together made a Mittimus for *Hardwick*, and early next Morning ſent him away Priſoner to the Common-Goal at *Reading*. But he was ſoon at Liberty again. For the Aſſize began there the ſame Day, and *Hardwick* ſerved on the Grand Jury. For at that time there were ſome at Court, that greatly favoured him; with whom he ſo wrought, that within ſome ſhort time, both thoſe Juſtices, *Pye* and *Fettiplace*, who had Committed him, were put out of the Commiſſion for the Peace.

But I could not be ſatisfied to lie under the Reproach which Juſtice *Pye* had caſt upon me. Wherefore I waited next Day to ſpeak with him, when he rode abroad (as

(as his Cuſtom was) to take the Air: and I did ſpeak with him, firſt about my preſent Exerciſe. He asked me what I would do about the Fine: for (ſaid he) they will Levy Twenty Pounds upon your Goods, if you have ſo much. I anſwered, I bleſs God I have ſo much; and it is no Grief to me to ſuffer the Loſs of it for ſo good a Cauſe. But this is more cauſe of Grief and Trouble to me, ſaid I, That thou ſhould'ſt be ſo Angry with me, and render me ſuch a great Evil Doer: and yet not let me know wherein I have offended, or who have been wronged by me, or through my means.

Then, ſpeaking pretty mildly, he told me, There were Complaints made concerning one *Bartholomew Malam*'s Will: that I had adviſed him to ſettle his Eſtate, for the Enriching our Church, and wronging his own Children. I told him it was altogether falſe: for I could prove that the ſaid *Bartholomew Malam*'s Eſtate was by his Will diſpoſed to his own Children, and Children's Children; and was now poſſeſſed by them, and none other. And that whoever had informed him otherwiſe, had abuſed him with a ſlanderous, lying Story: Wherefore I deſired him to tell me, who had informed him of this Matter? But he would not tell me; only ſaid, That the Complaint came firſt from one *Stephen Barly*, a Son-

a Son-in-Law to the ſaid *Bartholomew Malam.* Then I intreated him to grant me his Warrant (for he was yet in the Commiſſion) to cauſe the ſaid *Stephen Barly* to appear before him; that, if he could, he might make Proof to my Face wherein I had wronged him, or any other: or elſe to make me Satisfaction for Slandering me. But he would not grant me his Warrant; but rode away, and left me.

About a Week after this (*viz.* on the 8th of the Firſt Month 168$\frac{2}{3}$.) the Officers of *Barrington* came to my Houſe to make Diſtreſs for the aforeſaid Fine of Twenty Pounds. They that came were *Thomas Butler* Conſtable, *Thomas Reynolds* Tithingman, *John Edmundſon* and *Francis Trinder*, called Church-wardens, and *Hatton Green* Overſeer of the Poor: Theſe being there altogether, diſtreined, took and carried away of Linnen-Cloth, Serge, and other Mercery Goods, and ſeveral Books of mine, as much as was worth in the whole Twenty one Pounds Thirteen Shillings Six-pence; as the Goods were then meaſured and valued by themſelves, and a particular Account thereof taken in Writing: whereof they left a Copy with me. Which Account I think not meet to inſert here at large; becauſe it is large: but of the Diſpoſal of the Goods, I am willing to give the Reader this ſhort Account.

The

The Goods were carried to the Conſtable's Houſe, and there (not Sold, but) kept for about Four Years: and then, ſoon after K. *James* his Declaration for Liberty came forth, they were reſtored to me again, without my either asking for, or ſeeking after them. Some Damage there was by the Moth in the Serge, and what elſe was made of Wooll; and the Books (which were carried to the Tithingman's Houſe) were ſome of them loſt, and never reſtored again, by reaſon the Man himſelf was taken away by Death.

Thus was the Lord pleaſed to order things, by his Divine Wiſdom; that after I had freely given up my Goods, and had parted with them for Four Years, he cauſed them to be returned to me again: ſo that ſurely I may ſay, The Lord is worthy to be truſted in; and to be praiſed, and magnified over all, for ever and ever.

That Slanderous Report, which proceeded firſt from *Stephen Barly*, and with which Juſtice *Pye* was ſo ſtrongly poſſeſſed; namely, That I did Adviſe *Barthol. Malam* to make his Will ſo, as to deprive his own Children, to enrich our Church. This falſe Charge, I ſay, and the Exerciſe which it brought on me (leſt not I only, but Truth and Friends ſhould ſuffer Reproach by it) remained with ſo great weight upon me, that I found my ſelf concerned to do my utmoſt

utmoſt Endeavour, to manifeſt my Innocency and Clearneſs to the ſaid *Robert Pye*: that if it were poſſible, he might be made ſo ſenſible of it, that the Prejudice he had conceived might be removed out of his Mind; and inſtead thereof, he might come to have a better Opinion both of me, and of the Truth which I profeſs.

Wherefore, to effect this, I ſought for, and did with ſome difficulty obtain ſeveral Opportunities to ſpeak with him, when he rode abroad. For I had no other way to get Acceſs to him; for he would take no notice of my Letters: and in his own Houſe I could not be admitted to him; ſo that I was fain to wait for him on the High-Ways, as he once a Day went forth to air himſelf; having uſually two Servants attending him on Horſeback. And truly, it was a pretty great Croſs to me, thus to force my ſelf into the Company of a Perſon ſo much above me; and who I knew had no Favour for me: Yet through the Strength which the Lord gave me, and the Innocency of my Cauſe, I was emboldened to ſpeak freely to him, and plead with him again and again, about the Matter whereof I was accuſed. And ſometimes he would ſeem pretty low and tender; ſo that the more I had to do with him, the more Love I had to him: But this Diſadvantage I was under, That when at any time I was got into

into a ſober Diſcourſe with him, and my Words ſeemed to take ſome hold of him; he being on Horſeback, would ride away from me, and I being on Foot, could not keep up with him, to clear my ſelf of what I had in my Mind to ſay unto him.

To help my ſelf in this kind, I once took my Horſe with me, and ſo Way-laying him (as it were) on Horſeback, I rode along with him, by his Side, for (I think) two Miles and upwards; and then ſpake my Mind freely to him: and he ſeemed to reſent it well, for the preſent. But when he came again into the Company of ſome, who were envious againſt Truth, they would make him as bad as he was before.

Which I obſerving, and thinking that my own Plea, on my own behalf and in my own Cauſe, might not be ſo taking, and prevalent with him, as the Teſtimony of others: I therefore wrote to the Scrivener, that made *B. Malam*'s Will, and to another Friend, *William Hitchcock* of *Marlborough*, who had been moſt intimate with him all along for about 20 Years; deſiring them to Certifie what they knew, concerning this Matter. They did both Certifie ſeverally: and the Copy of their reſpective Certificates follow.

That of the Scrivener was thus.

THIS

THIS may Certifie all People whom it may Concern, That I have been concerned in Tranſcribing all the Wills and Deeds that Bartholomew Malam *made, for the Settlement of his Eſtate, ever ſince the Year* 1670, *and had the Advice of ſeveral learned Men in the Law; as,* Sir Bulſtrode Whitlock, William Tarrant, John Foſter *of* Marlborough, *and others. And he was never fully ſatisfied in his Mind concerning any Will he made (which were ſeveral) till the laſt Will. Though in all his ſeveral Wills which I have made, and one Will made before by* Thomas Neat *of* Chippenham, *in the Year* 1664. *he gave the very ſelf-ſame Legacy to* Stephen Barly's *Wife, as he gave in his laſt Will: and but very little Alteration to any of his other Children. In all which Wills and Settlements, I never in the leaſt knew* Oliver Sanſom *adviſe the ſaid* Bartholomew Malam, *or any way concerned any otherwiſe, but that his Name was mentioned as an Overſeer, among others. And as far as I know, when* Barthol. Malam *made his Laſt Will and Teſtament,* Oliver Sanſom *was at* London. *So that the Charge of the ſaid* Stephen Barly, *againſt the ſaid* Oliver Sanſom, *appears both Falſe and Malicious. In Teſtimony whereof, I have hereunto ſubſcribed my Name, who have been both an Eye and Ear-Witneſs to theſe Tranſactions.*

Marlborough, the 1ſt. of Decemb. 1683.

John Richardſon.

The

The Certificate from *William Hitchcock*, was thus worded.

THIS I can alſo Certifie, That I have had Knowledge of Bartholomew Malam's *Mind in the Settlement of his Eſtate from time to time for near* 20 *Years*; *and have ſeen all his ſeveral Wills and Deeds of Settlement: and they were all one and the ſame, as to* Stephen Barly's *Wifes Portion. For there was not any Will or Deed of Settlement made by him for ſo many Years paſt, but after the rough Draught was made, and before it was engroſs'd, he would either call* John Richardſon *to my Houſe, and read it in my Hearing*; *or call me to his Houſe, to hear it read there. And this I can truly further ſay, That I have reaſoned the Caſe with him, why he gave* Stephen Barly's *Wife no more: and he replied, That he had given her a good Portion already, and more he did account he had done for* Stephen Barly; *and he having no Child, had no need of it*; *or Words to that purpoſe. For I know, and can further Certifie, That* Barthol. Malam *was a reſolved Man, and did always diſpoſe of his Eſtate, according to his own Mind and Will*; *without any Man's Advice whatſoever, unleſs for the ſecuring it by Law. And as concerning* Oliver Sanſom, *I have known him many Years, and have been intimately acquainted with him*; *but never knew him in the leaſt concern himſelf*

any

any way to Adviſe Barthol. Malam, *as to the diſpoſing of his Eſtate: And this I have endeavoured (as I have had opportunity) to ſatisfie* Stephen Barly *in; but his Malice is ſo great, that the naked Truth can take no place in his Heart. I am ſorry for it: The Lord forgive him, for wronging an Innocent Man. So for Truths ſake, and the clearing of* Oliver Sanſom, *I could do no leſs than thus to certifie; in Teſtimony whereof, I have hereunto ſubſcribed my Name.*

Marlborough the 1ſt of the 10th Month, 1683.

William Hitchcock.

When *Robert Pye* had received the before written Certificates, the Anſwer he gave me was this; They (meaning *John Richardſon* and *William Hitchcock*) are both of your own Company; and I will no more believe them, than you. This ſhewed him to be implacable: Wherefore contenting my ſelf that my Innocency was known to the Lord, and that I had done enough to ſatisfie any reaſonable Man; I determined to forbear ſeeking him any further in this Caſe, or uſing any more endeavours about it. But one *William Brice* (who was Chaplain to the ſaid *Robert Pye*, and to whom I had ſometimes ſpoken touching that matter) perceiving how fruitleſs my endeavours had hitherto been, and being ſomewhat touched (as I ſuppoſe) with a ſenſe of

of my Innocency, and hoping to ſatisfie his Maſter thereof alſo, wrote to one *Oliver Curr* of *Auburn*, deſiring him to go along with me to the ſaid *Stephen Barly*'s Houſe at *Baydon*; and to hear his charge againſt me, and my Anſwer, when we were Face to Face, and to make report of the ſtate of the Caſe, as he underſtood it, and to ſend it in writing by me to Sir *Robert Pye*.

Now though I had given over the thoughts of ſtirring any further in this Buſineſs; yet leſt the Chaplain ſhould miſtake it for a Token of Guilt in me, if I refuſed, or was backward to go with his Letter to his Friend *Curr*, and ſo to *Stephen Barly* about it, I took the Letter, and another Friend with me, and went; and with much ado prevailed with *Curr* to go with us to *Barly*'s Houſe. Where after about Two Hours diſcourſe on that ſubject, no ſhadow of proof could be produced of any thing that had been ſuggeſted, concerning my having had any hand, or being any way concerned about making *B. Malam*'s Will, or ſetling his Eſtate. But *Stephen Barly* was angry, and fierce againſt me, becauſe I was aſſiſtant to *Barthol. Malam*'s Daughter (whom he had made his Executrix) in the ſpeedy proving of the Will; whereby he was prevented from conteſting, and hindring the *probate* of it; and thereby putting the Executrix (his Wives Siſter) to charge and trouble about it. But

But when all was done, this *Oliver Curr* refuſed to give his Report in Writing, as was by the Chaplain deſired; and although I did earneſtly intreat him, yet he would not be perſwaded to do it: but put it by, with ſaying, That in a ſhort time he intended to go to Sir *Robert Pye*'s, and certifie him, by word of Mouth, of the true State of the Caſe. But whether he ever did ſo, or no; I know not: for he ſeemed plainly to be one that had rather carry a Charge, or Accuſation againſt the *Quakers*, than any thing in favour of them. And it was very apparent, that the ſaid *Robert Pye* was very much ſwayed and byaſſed by ſome of thoſe People, called *Presbyterians*; of whom he had one (and him none of the leaſt, or leaſt Miſchievous among them) at his Elbow.

For *Benjamin Woodbridge* (with whom I had formerly had to do controverſially, on Truth's Account, in the Year 1673.) was at this time at Hide and Seek, for fear of Suffering; and having left his great Flock at *Newbery*, to ſhift for themſelves as they could, he was fled to ſhelter himſelf under the Wings of this great Man; and took Sanctuary, for a long time, in his Houſe at *Farrington*. And I remember I once in Diſcourſe told *Robert Pye*, that I was jealous *Benjamin Woodbridge* had incenſed him againſt me; which I had the more reaſon to ſuſpect, becauſe there had been a Controverſie

troverſie formerly between him and me: and I knew him to be no Friend to me, nor to the Truth which I profeſs. At which words, *Robert Pye* was much moved; and angrily told me, I was not worthy to mention him, or to name him. Whereby may be gueſſed what an high Eſteem he had of him. But this Juſtice *Pye* being by this time no Juſtice (for *Hardwick*, the Informer, had gotten him ſtruck out of the Commiſſion:) I had no more to do with him for a long time.

Yet was I not free from Exerciſes and Sufferings for the Teſtimony of a Good Conſcience. For it being a Stormy Day, and a Time of hot Perſecution; and that ſame *Hardwick*, not finding the Trade of an Informer agreeable to himſelf to carry on, had ſubſtituted (or at leaſt Encouraged) two ſorry Fellows in his ſtead, whereby I, and many other Friends, became great Sufferers, for keeping up our Religious Meetings at *Farringdon*.

Of theſe two new Informers, one was named *Thomas Welman*, a broken Carrier; and the other, *Angel Smith*, a wicked, lewd Fellow, both of *Farringdon*. Theſe two, being put on and animated by the ſaid Informer *Hardwick*, took upon them to be Informers againſt us at *Farringdon*, for our peaceable Meeting together to Worſhip the Lord. And when they firſt ſet up the

Trade, they were not ſo hardy as to be ſeen at our Meetings; but taking up their Standing in an Houſe at a diſtance, and looking out at a Window, they took their Obſervations, as Friends paſſed from the Meeting; whereby they miſtook themſelves, and gave falſe Informations; and by their falſe Swearing procured Fines to be levied on One that was not at the Meeting. Whereupon two Appeals were Entred; and if Juſtice could have been had, they might have been brought to the Pillory, as by Law they deſerved. But of that, more hereafter.

Now in the Senſe and Conſideration of theſe Evil Mens wicked Deſigns, and of the ſad Recompence they muſt expect from the Lord in the End, if they perſiſted in their bad Work; I was moved to go to them, in the Love of God, to warn them to repent, and deſiſt from proceeding on in their wicked Work: certainly aſſuring them, that the juſt God beheld them in all their Deſigns, and would in very Deed bring them to Judgment, and give them a Reward according to their Works; This, with more to the ſame purpoſe, I ſpake to them, being both together at *Tho. Welman*'s Houſe, on the 23d of the 7th Month, 1683.

And not long after, ſeeing them in the Town-Hall in *Newbery*, while the Court of Quarter-Seſſions was Sitting there, on the

2d

2d of the 8th Month following; and obſerving that they ſtood lurking behind, as waiting to do ſome Miſchief; I went to them again, and tenderly adviſed them, and warned them to forbear going on with their bad Deſigns againſt their innocent Neighbours. For they might aſſure themſelves they could not proſper, neither would their Expectations be anſwered; and if they did get our Goods, it would be but little Benefit to them: for thereby they would the ſooner be brought to Beggery, and even procure hatred againſt themſelves.

One of them (to wit, *Smith*) anſwered, If they did loſe the Love of their Neighbours, they ſhould gain the Love of others.

Hereupon I reaſoned a little with them, asking them, Why they did oppoſe us, and Covet our Goods? What harm had we done them? And directing my Speech particularly to *Welman*, who had been a Carrier, I ſaid, I have formerly imployed thee: Did I ever do thee any Wrong? Did I not pay thee the full of thy Demands? What Harm do'ſt thou know by me? He had not a word to ſay; yet he, as well as the other, ſeemed much hardened: and it grieved me to behold that no Tenderneſs at all did appear in them.

Then I asked them, what further Buſineſs they had at the Court there? ſeeing

no more at preſent was like to be done about the Appeals; which were entred but that Day.

Smith ſaid, We have to inform againſt you, for being at the Meeting laſt *Sunday*, and *Sunday* was Seven-night. I replied, I hope to live to go to Meetings, when you may not dare to ſhew your Heads.

Then they threatned to inform againſt me for thoſe words; and they were as good as their word: for the next Day towards the Cloſe of the Seſſions, they did inform the Court, that I had ſpoken Treaſonable Words. And truly, their Information was readily receeived; it being the time when Informers were rampant, and the moderate Juſtices gone off the Bench. The Clerk, being a very wicked Man, drew an Order of Seſſions (ſigned by himſelf) to apprehend me, and carry me before ſome Juſtice of the Peace: Whereupon, on the 9th of the 8th Month, I was had before *Humphry Hide*; where the Informers alſo appeared, and ſwore againſt me, That I ſaid I would Meet and Preach, when they ſhould be aſhamed to ſhew their Faces. When the Juſtice heard the Words, he ſaid, The Order mentions Treaſonable Words: but for my part I ſee little in them. But yet, for fear of the Informers, he engaged me upon a Recognizance, to appear at the next Seſſions.

Now

Now it is to be noted, that the Clerk of the Peace, whoſe Name was *William Grove*, had agreed with the Informers, that he would fruſtrate our Appeals, upon Condition that he ſhould have all that could be recovered upon the Appellants for himſelf. Therefore he, with the Informers, did what in them lay to get me into Priſon; leſt, if I was at Liberty, I ſhould proſecute the Appeals ſo effectually, as to bring the Informers to the Pillory.

On the 15th of the 11th Month 1683. the Quarter-Seſſions being holden at *Reading*, and I called in Court, I appeared; and the Informers ſwore again againſt me, That I ſaid, I would Preach in Meetings, when they ſhould not be able to come at me: adding more words, very falſely, and ſo confuſedly, that the Bench of Juſtices ſeemed aſhamed to take notice of it, ſo much as to Examine me one word about it. But ſome, that were Envious, made mention of tendering the Oath of Allegiance to me: to which another, more moderate, anſwered, What ſhall we tender him the Oath for? We know they will not Swear. So a Diviſion was between the Juſtices on the Bench about it.

Then one *Charles Parret* (or *Perrot*) ſtood up, and ſaid of me, He is a dangerous Perſon; one that goes about the Country Preaching, and diſperſes *Quakers* Books:

for (ſaid he) he ſent two Books, and a Letter to me; he is not fit to be ſuffered (added he, with words to the ſame purpoſe.)

Then two other of the Juſtices, namely, *John Wightwick* and *Anthony Craven*, ſpake very fiercely againſt me to the ſame Effect. Whereupon a Lawyer ſtood up (without being deſired by me, only I had ſpoken to him to carry on our Appeals.) And he told them, They ought not to tender me the Oath by Law. Upon that the Statute-Book was ſearched; and a great Buſtle they made for a while: till at length, the Perſecuting Party prevailing, *Anthony Craven* and *John Wightwick* went off the Bench, to the other End of the Hall, ordering me to be brought after them, that they might tender me the Oath there.

Being brought thither before them, I ſaid, I know your Minds, that you would put me in Priſon: and you had as good ſend me thither preſently; and not trouble your ſelves about the Oath, which is but only to Cover your Deſigns.

They turned the Statute-Book to and again a pretty time, to find the Oath; but could not find it. Then they called for a Clerk; and a Young Man coming, a Bailiff that ſtood by ſaid, Here is a Clerk come now: but they were ſo buſy, fumbling in the Book, to find the Oath; that they

they did not heed him. I ſeeing the Clerk ſtand waiting, ſaid to him, Art thou come to make a *Mittimus*, to ſend an Innocent Man to Priſon? He hearing that, ſlipt away: and when they called for him afterwards, he was not to be found.

So theſe two Juſtices (ſo called) continued tumbling the Leaves of the Statute-Book to and fro a conſiderable time, till they were weary; and with all their Wiſdom they could not find the Oath: for the Lord had confounded them in this their envious Deſign. Then they called Counſellor *Dolby* to them, and he came and found the Oath for them preſently. Whereupon, calling for a Bible, they proceeded to tender me the Oath, as followeth.

Firſt Juſtice *Craven* asked me, Will you take the Oath of Allegiance? I anſwered, I do practice Allegiance; I need not Swear it.

Come, ſaid he, Pull off your Glove, and lay your right Hand on the Book. I pulled off both my Gloves, and took hold of the Book with both my Hands, to look in it: at which *Craven* ſeemed Angry, and fiercely plucked it away from me. Whereupon I ſaid to him, If thou wilt not let me have it, that I may ſee what Book it is, thou may'ſt keep it to thy ſelf.

Then he offered it me again; bidding me lay my Hand on it. I laid both my

Hands on it, and plucked it away from him: and opening it, ſaid, I ſee it is a Bible; and here, in this Book, is that Command of Chriſt written, which expreſly forbids all Swearing: Now Anſwer me (ſaid I) is this Book to be believed, and what is written therein to be obſerved, or not?

At that Juſtice *Craven* was very angry; and catched at the Book, to get it from me again: but I held it out of his reach.

Then he asked me again, Will you take the Oath of Allegiance? I anſwered, I have practiſed Allegiance all my Life. Come, ſaid *Craven*, ſay after me; and began to read the Oath: but I ſaid nothing. Which he obſerving, begun again, and read the Oath through: I ſtanding by the while, with the Bible in my Hand, but ſaying nothing. Whereupon he ſaid, Will you take the Oath, or not?

I then, holding up the Bible in my Hand, ſaid, Chriſt Jeſus commands, Not to Swear at all. Here it is written in this Book; and his Spirit in my Heart confirms to me, that it is my Duty to obey him: And now you command me to Swear. What ſhall I do in this Caſe? Shall I obey Chriſt, and the Scriptures? or muſt I obey you, contrary to both? What will you adviſe me to do herein?

This

This put *Craven* to a ſtand. Whereupon the other Juſtice, *John Wightwick*, putting in, ſaid, We adviſe you to take the Oath. What! ſaid I, to break the Command of Chriſt? All the King's Subjects (replied *Wightwick*) are bound to take it.

Before I could Anſwer, *Craven* interpoſed, and prevented me, by ſaying, Well! you have refuſed it: you will not take it.

I am a Chriſtian, replied I: I am willing to obey Chriſt.

Then ſaid Juſtice *Craven* to a Bailiff that ſtood by, Take him away; and have him to the Jaylor, and bid him take Care of him: and let him come to me in the Evening, and he ſhall have a *Mittimus*. Accordingly the Jaylor having ſecured me, went for a *Mittimus*; and had it in theſe words:

Berks ſſ. To the Keeper of His Majeſty's Goal for the County of *Berks*.

THESE *are in His Majeſty's Name to Require you, to take into your Cuſtody the Body of* Oliver Sanſom *of* Farringdon, *for having refuſed to take the Oath of Allegiance to His Majeſty being lawfully tendred by us; and him Safely keep, till he ſhall be delivered by due Courſe of Law. Hereof you are not to fail. Given under our Hands and*

Seals this 15*th Day of* January, *in the* 35*th Year of His Majeſty's Reign,* Annoq; Dom. 1683.

Anthony Craven.
John Wightwick.

Now, being fix'd in Priſon, that I might not proſecute the Appeals before-mentioned, which were to be Tried that Seſſion; I think fit to give a brief Account, how that Matter was managed.

I mentioned before, that a Couple of lewd, idle Fellows (viz. *Tho. Welman* and *Angel Smith*) took upon them to be Informers, againſt their innocent Neighbours at *Farringdon*. Theſe giving their Informations at Random, informed againſt a Meeting for a Preacher unknown; though in very Deed there was not any one that Day, who either preached or prayed, but was both well known, and Fined alſo, upon their Information. Beſides this, they ſwore againſt another Friend, for being preſent at that Meeting, who was not there; but could prove, by many Witneſſes, that he was elſewhere: and upon their Information, this Friend who was not at the Meeting, had part of the Fine of 20 *l.* laid upon him, for the pretended Unknown Preacher.

Thus theſe vile Informers, having ſo plainly forſworn themſelves, that their Perjury

jury was apparent to the People; two of the Perſons, who were thus illegally fined for the unknown Preacher whom the Informers had feigned, and had had their Goods taken away for it (whereof one was not at the Meeting that Day) looked upon themſelves as obliged to uſe their Endeavours, to detect the Villany of the Informers, that they might not go on in their Wickedneſs, but be brought to due Puniſhment.

Accordingly they entred their Appeals, and at the next Seſſion they entred their Traverſe, and at the following Seſſion, holden at *Reading*, on the 15th and 16th Days of the 11th Month 1683. they came on to Trial, in this manner.

Firſt, a Jury was returned by the Sheriff, of honeſt, ſubſtantial, indifferent Men. But when theſe were brought to the Bar, that the Court ſaw what Men they were, they would not ſuffer them to be Impannelled: but illegally put them by, leſt they ſhould do the *Quakers* Juſtice.

Then preſently was another Jury pick'd up, moſt of them being byaſſed Men, profeſs'd Enemies to the People called *Quakers*, and the Foreman, one who, a little time before, for Lucre's ſake, had bought ſome Goods that were taken away from ſome of the People, called *Quakers*, upon the Conventicle-Act: which made it reaſonable

ſonable to ſuppoſe, that Intereſt would byaſs him, to promote the Informers wicked Practices, that he might get the larger Penyworths by them.

This partial Jury was Impannelled, and the Evidence on both Sides heard; wherein three Subſtantial Witneſſes appearing for the Appellants, proved upon Oath that one of the Appellants (whom the Informers had Sworn was at that Meeting) was not there, but was at another Place, remote from thence, all that Day.

Now though theſe three Witneſſes did clearly overthrow the Informer's Evidence, and made it manifeſt that they had Sworn falſly againſt that Appellant: yet this wretched Jury, going together to conſult a little, quickly returned; and like Men that did not regard, either Equity, Juſtice, or the Oath they had taken, gave in their Verdict againſt the Appellants, and for the Informers.

Oh! 'Tis ſad to conſider, that ever Men ſhould be ſo void of the Fear of God, and of regard to their own Souls; that to protect ſuch vile Informers, and encourage them in their Villanies, and ſave them from the Puniſhment due to Perjury, they would not ſtick to come under the Guilt and Penalty of Perjury themſelves: for which their abominable Wickedneſs, they have juſtly deſerved to have their Names and Memo-

Memorial expoſed to perpetual Infamy; and to the Deteſtation and Abhorrence of all good Men, in all ſucceeding Generations. Which that they may not miſs of, I here ſet down their Names, as they ſtood upon the Pannel: One of whom (namely, *Robert Southby*) in a ſhort time after, *Judas*-like, hanged himſelf.

The Names of the Jury.

William Reeves, of *Burfield.*
John Keat, of *Hagborn.*
Geo. Keat, of *Hagborn.*
John Haines, of *Bradfield.*
John Knap, of *Cloyton.*
Robert Southby, of *Bourton.*
William Curtis, alias *Knight*, of *Tilehurſt.*
Nicolas Prince, of *Mortimer.*
Thomas Lovegrove, of *Tilehurſt.*
Nicholas Green, of *Chadleworth.*
William Carter, of *Tilehurſt.*
William Hatrill, of *Reading.*

But although this Jury brought in their Verdict as aforeſaid, many of the Juſtices, being ſenſible of the Wrong done, refuſed to give Judgment at that time: but ſuſpending Judgment till the next Seſſion, ordered the Appellant's Counſel to draw up in writing their Exceptions againſt the Convictions, and deliver them to Serjeant *Holt*;

Holt; which was accordingly done, on the laſt Day of the Term at *London*. And at the next Quarter-Seſſions holden at *Newbery* on the 9th and 10th Days of the 2d Month, 1684. when this Matter was again moved by the Appellant's Counſel, and the Exceptions to the Convictions pleaded and argued, in the Court; the Juſtices, that were Lawyers, confeſſed that the Exceptions were good. Yet when after ſome time of Debate upon it, they put it to the Vote; the greater Number of the Juſtices, being blinded with Enmity againſt the *Quakers*, gave it for the Informers, and allotted them Twenty Pounds Coſt: whereupon *William Grove*, the corrupt Clerk of the Peace (who had beforehand made a Bargain with the Informers, that if he could get the Cauſe carried for them againſt the Appellants, he ſhould have the Coſts that ſhould be given, for himſelf) fetched away from *Edward Lockey* of *Farringdon* Shop-Goods and Houſhold-Goods, to the value of One and Twenty Pounds for but one half of the ſaid Twenty Pounds given for Coſts. And thus was the Saying of the Prophet fulfilled in our Day, That Judgment is turned quite backward, and Juſtice ſtands afar off: Truth is fallen in the Streets, and Equity cannot enter.

Mention being made before, in *P.* 201. that *Charles Parrett* (called a Juſtice) had manifeſted

manifeſted much Envy, in ſeeking to have the Oath tender'd to me, to deprive me of my Liberty; and among other Expreſſions alledging, That I had ſent him two Books and a Letter: I think fit here (ſince I could not ſo well do it there) to give the Reader briefly an account of the Occaſion, which led me to write to him; which was thus.

He had dealt very hardly with our Friend, that lived near him, belonging to *Appleton*-Meeting: and I having a Concern upon me to ſeek to moderate him, ſent him two little Books, whereof One was entituled, *A Diſſwaſive from Perſecution*; The Other, *Chriſtian Religious Meetings vindicated*. Theſe Books I incloſed in a Sheet of Paper, and wrote therein as followeth.

Juſtice *Parrett*,

'HAving an Underſtanding of ſome late 'rigorous Proceedings againſt ſome 'of thy honeſt Neighbours, and the King's 'peaceable Subjects, called *Quakers*, living 'in and about *Appleton*, by Warrants from 'thee, for only the Exerciſes of their ten-'der Conſciences, in ſincerity towards God, 'in Matters purely Spiritual, concerning 'Faith and Worſhip, relating to his King-'dom. Wherefore in Love and Chriſtian 'Reſpect to thee, and on the behalf of them 'I do herewith in Humility preſent to thy

'View

'View two little Books; hoping to find 'that Nobility and Moderation in thee as 'to beſtow a ſerious and candid Peruſal of 'them. And ſo at preſent I do leave them 'to thy Chriſtian Conſideration; deſiring 'the Lord to incline thy Heart to Juſtice, 'Mercy and Truth: that thou may'ſt be 'happy eternally. *I am*,

A Friend to all that love Righteouſneſs,

Farringdon, the 1ſt of the 6th Month (call'd *Auguſt*) 1683. O. SANSOM.

This Letter I ſent by the Poſt: but could not underſtand that he had received it, until he, above five Months after, ſpake of it himſelf in the open Seſſions; and then charged it as a Crime upon me.

But to proceed. While I was now in Priſon, theſe two wicked Informers (*Tho. Welman* and *Angel Smith*) having before Sworn againſt me for having been at many Meetings, procured Warrants from *Humphry Hyde* (called a Juſtice) to levy above an Hundred Pounds on my Goods. And theſe Warrants being all in the hands of one *Thomas Reynolds* (the Officer, who then ſwayed all the reſt;) he made no Diſtreſs ſo long as I was at Liberty: but ſtill made Excuſes to ſave himſelf. But when I was in Priſon, and within one Month after my Commit-

Commitment, he came to my Houſe, having only the ſaid two Informers with him to aſſiſt him; and ſeized and carried away all my Shop Goods, as Linnen Cloath, Fuſtians, Tapes, Fillettings, Laces and Thread, (even all they could light on) with Braſs, Pewter, and ſome other Houſhold Goods (only when they were carrying it all away, he threw back a ſmall Braſs Kettle, ſaying he would leave that to boyl the Childrens Milk in; for I had then two Children in my Family, whereof one was a Relations Daughter, and the other an Orphan, that was left to my care, as her Guardian.)

Beſides theſe Goods, they took alſo out of my Stable, a Mare that was not mine, but borrowed of a Friend; and with her my Bridle and Saddle. And though the Friend, who was the owner of the Mare, endeavoured what he could to recover his Mare again; yet he could not: For no Juſtice could then be had; Oppreſſion and Cruelty was the Portion of Faithful Friends at that time, while the Informers were in Power.

The ſaid *Thomas Reynolds* would not ſuffer any account to be taken of thoſe Goods thus taken away from me. For which, as I ſuppoſe, his reaſon was, that judging them not ſufficient to Anſwer all the Fines that were impoſed upon me, and mentioned in

in his Warrants; he was not willing the reſt of thoſe Fines ſhould be levied upon others; fearing perhaps his own Son (who was a Friend) might come to ſuffer thereby. But, as near as could be gueſſed, the Goods then taken away, were worth Thirty Pounds, or upwards: And he took ſuch a time for taking away my Goods, that there was no body in the Houſe, but the two ſmall Children, whom I mentioned before; for I my ſelf was in Priſon at that time, my Wife was gone abroad, to viſit one that was not well; and my Maid-Servant happened to be then from home.

This *Thomas Reynolds*, fluſhed with the Booty he had gotten, became afterwards more hardened, and acted more cruelly towards Friends in their Meetings; not only ſhutting them out of their Meeting-Houſe, and thereby forcing them to meet abroad in the cold Winter; but haling, puſhing and abuſing them in a fierce violent manner.

But it was not long, before the Lord removed him out of the way, by Death: And when he was on his Dying-bed, he did ſomewhat Relent; and deſired that Son of his who was a Friend (and whom he had ſorely abuſed at Meetings) to Pray by him; and charged another of his Sons, whom he made his Executor, to Reſtore Friends their Goods again, in caſe he did not

not Recover. But that Executor-Son, being a Chip of the old Block, refuſed to fulfil his Fathers Command for Reſtoring the Goods; but kept them from Friends: And within a ſhort time after, he alſo was cut off by Death, and the Goods thereupon falling into the Hands of other mercenary Officers, were moſt of them imbezled and loſt.

Having given this brief Account, of the Havock they made of my Goods at Home; I proceed to relate how they dealt with me at Priſon.

When the next Quarter Seſſions after my Commitment, was come, (which was held at *Newbery*, on the ninth of the ſecond Month, 1684.) I, with ſome other Friends who were alſo Priſoners, was conveyed thither, and after my Brethren had been called, and put by till the Afternoon, I was called; and *Thomas Medlicot* being Chairman, he ſaid to me; will you take the Oath of Allegiance? Whereupon the Clerk read the Oath; and then the Chairman asked me again, Will you take this Oath?

I anſwered, I look upon my ſelf not to be in that Capacity, nor under ſuch Circumſtances, as the Statute deſcribes them to be, for whom this Oath was provided: For the Title of the Act is, *An Act for the better Diſcovering and Repreſſing Popiſh Recuſants:*

ſants: And the preamble of it, is to this Purpoſe, that whereas many Jeſuits Seminaries and Popiſh Prieſts, the better to hide their Treacherous deſigns and to cover their falſe Hearts, do ſometimes repair to Church, *&c.* And as an Inſtance of their Treachery, mentions the Gunpowder Plot: Now we being clear and free from all deſigns againſt the King and Government; ſo that we could never yet be charged with Plotting, or Contriving Inſurrections, or the like; therefore it ſeems improper, as well as unequal, to impoſe this Oath upon us. But notwithſtanding this, the Chairman ſtill urged upon me, ſaying, you muſt give your Anſwer whether you will take it, or not.

I replied, Truly it is a great ſtraight that you drive me to, for Firſt, If I refuſe this Oath, then I know the Penalty; which is to loſe all my Eſtate, and my Liberty, and to be as it were, buried alive in Priſon; which may be deemed as bad, or worſe than Death it ſelf. And on the other hand, if (to eſcape this Penalty) I ſhould take this Oath (notwithſtanding that I am perſuaded in my Heart and Conſcience, and do firmly believe that the Lord hath forbidden me to Swear:) I ſhould therein Sin againſt God, and thereby bring a wound and terror upon my own Conſcience: And you know what the Scripture ſays, *A*

wounded

wounded Spirit who can bear! So that in this ſtreight that you force me upon, I muſt either run the hazzard of loſing my Eſtate and Liberty, for refuſing the Oath: or elſe fall under that intolerable Burthen of a wounded Conſcience, by the taking of it.

Here I was interrupted by many of the Juſtices, who ſpeaking all together, ſaid, We cannot ſtand trifling with you in this manner. You muſt give your Anſwer, whether you will take the Oath, or not.

To bring them to a better Temper, and more Patience, I ſaid to them, Pray, be not ſo haſty; the matter is very Weighty; for my Eſtate lies at ſtake, and my Liberty too, which is my All in this World (except my Life) therefore you ſhould not ſeek to enforce a haſty Anſwer. But they were in haſte to be gone to Dinner; wherefore the Chairman, ſeeing I delayed them, asked me, If I would have a little time to conſider further of it? Whereupon I ſaid, you may, if you pleaſe, give me the ſame time, that you have given the reſt of my Friends here. You ſhall have it ſaid the Chairman; and preſently bid the Cryer adjourn the Court (which he did) to the third Hour in the Afternoon.

After Dinner, there came but Four of theſe Juſtices to the Bench; and Three of them Four (*viz. Anthony Craven, John Wight-*

Wightwick and *John Smith)* were very envious Perſecutors.

After the other Friends had been called, and their refuſal to take the Oath entred; I was called, and *Craven*, ſitting in the place of Chairman, ſaid to me; Come *Oliver*, have you conſidered of it? What ſay you? Will you take the Oath?

Surely, ſaid I, by right I ought to be excuſed from having it tendred to me; becauſe (as I told you to Day) it was made for Papiſts; neither was there any juſt ground at all to tender it me, at the laſt Seſſions: For it was through the falſe information of two wicked Perſons, that I was brought thither; and the Court then finding no matter againſt me, inſtead of diſcharging me (which they ought to have done) tendered me the Oath, without any Cauſe, but that Juſtice *Parret* ſaid, It was not fit I ſhould have my Liberty; giving for his Reaſon, that I diſperſed Books, and the like, having ſent two Books and a Letter to him. It was no Crime, I hope, to ſend him a Letter, or Books either; for if he had ought to object againſt the Books, or the Letter, he might have produced them in Court againſt me; and have both ſhewed what he accounted amiſs in them, and have convicted me of the Breach of any Law therein, if he could. But to tender me the Oath, for only ſending

ing him Books and a Letter; and that too, when you knew before hand (as one of the Juſtices, then on the Bench obſerved to you) that I could not Swear at all; it ſeems to me to be offered for no other reaſon, but meerly to Enſnare me.

Ay! (ſaid Juſtice *Smith*, in a ſcoffing manner) a meer Snare, and Trap I warrant you!

Then ſaid Juſtice *Craven* to the Cryer, Hold him the Book: And ſaid to me, Will you take the Oath, or not?

The Cryer thereupon holding out the Book, I took it in my hand; and *Craven* ſaid, It is a Bible, *Oliver*; come will you Swear? I anſwered, I ſay (as I told you before) this Oath was not provided for ſuch as I am; therefore it is unfair to tender it to me. And beſides, the Statute ſays, It ſhould be tendered at the general Quarter Seſſions, before the whole Bench of Juſtices, or the greater number of them; and now here are but Four, which I know, you cannot ſay are the greater number, for here were Ten to Day.

To that both *Craven* and *Wightwick* anſwered, Here are enough to make a Seſſions. And then Two or Three of them ſpeaking together, ſaid, You do refuſe to take the Oath: Take him away.

Pray, be not ſo haſty, ſaid I; the matter is of more weight than you make of it; and

and therefore you may give me leave, and time to Anſwer. And take notice, I have not refuſed the Oath as yet; but I am brought here as an Offender; and now, it ſeems, you want matter out of my own Mouth to Charge me with. Therefore this I ſay to you, If any one hath any thing againſt me; let him appear, and accuſe me to my Face.

Then, Juſtice *Wightwick* cryed out, Take the Bible from him. But I ſaid, ſtay a little, I have more to ſay; I have not yet done with it. Here you give me a Bible to Swear upon; and the Bible it ſelf forbids me to Swear at all: Now what greater Affront can be given to Chriſt Jeſus the King of Kings; and what greater Contempt of his Laws and Government, whoſe Command is, *Swear not at all*; then for Men to take that very Book, wherein this Command is written, and both Swear upon it themſelves, and force others, againſt their Conſciences, to Swear upon it alſo.

We ſhall have ſomewhat to do by and by, ſaid Juſtice *Wightwick*; Take him away cryed he, Take the Bible from him; He'll forfeit his Twenty Pounds, if we let him alone.

The Cryer thereupon ſought to get the Book from me. But I deſired him to let it alone; I would have it a little longer, I ſaid; for I had not yet done with it. But he

he bauled out, You ſhall not keep my Book: And with Violence plucked it from me.

Then Two or Three of them ſpeaking together, ſaid, If you will take the Oath, ſay ſo. But you do refuſe it: therefore Goaler, Take him away.

I anſwered, The Lord Jeſus Chriſt commands me not to Swear at all; and the Bible teſtifies the ſame: yet you Command me to Swear. Now whom ſhall I obey? God? or Man?

Then with one Voice they commanded the Goaler to take me away; which he did. And about Six Weeks after, the Clerk of the Peace ſent an Order to the Goaler, to keep me and Three other Friends, Priſoners, until the next Seſſions.

About this time, our Friends at *Farringdon*, and the Parts thereabout, were under great Sufferings, by means of the wicked Informers, and Perſecuting Juſtices: and I being confined in Priſon, could not be with them, to Comfort and Encourage them, in thoſe their great and heavy Exerciſes. Yet having a true ſympathizing Senſe, and Fellow-feeling of their ſuffering Condition; It came upon me to write to them, in tenderneſs of Love to Exhort them, to hold faſt their Confidence in the Lord's Power; and not to look out at what had happened, or might yet further come upon

them, for the Trial of their Faith and Patience. What I wrote was directed, To the Friends of the Monthly Meeting of the Vale of *White-Horse*: and was as followeth.

Dear Friends,

'UNto whom it is given (in Mercy from the Lord) not only to believe in, and profess his Name in the World: but to possess Power from him, to enable you to suffer on his behalf. O Friends, prize his tender Love; and prize your present Reproaches and Sufferings for his Sake, to be as precious to you now, as they were to *Moses* in his day: of whom it is said, that he esteemed the Reproaches of Christ, greater Riches than the Treasures of *Egypt*; for he had an Eye to the Recompence of Reward.

'And Friends, I beseech you to be diligent, and watchful to keep your Minds constantly Exercised in that Power, which ye have received in your Hearts from the Lord; which is given unto you for your Safety and Preservation: and wherein alone all your Strength lies, to bear you up, and carry you through all your Trials.

'And I tenderly intreat you all, to wait for the Renewings of that same living Power of Christ Jesus in your own Bosomes

'day

'day by day; and dwell low in it in Pa-
'tience: and you ſhall ſurely feel, and
'witneſs the mighty Operation of it; even
'to Renew, and change you into his own
'Nature. And then you will Rejoice, that
'you are accounted worthy to ſuffer for
'his Sake; and will be glad when you are
'Perſecuted, and all manner of Evil is ſpo-
'ken falſly, by wicked Men, againſt you,
'for his Name's Sake: knowing that great
'is your Reward in Heaven.

'And it is in my Heart to adviſe and
'warn you, that you enter not into Rea-
'ſoning, and Diſputing with your Adver-
'ſaries, who have ſold themſelves to work
'Wickedneſs, and are wilfully given up,
'and hardened in their Sin againſt God, in
'Perſecuting you. For by Reaſoning, or
'Diſputing with them, you will be far
'from Convincing them, or prevailing with
'them: but may hurt your ſelves (if you
'are not very wary) by letting a wrathful
'Spirit ariſe in you. And when with that,
'you have ſtrove with your Adverſaries;
'and find it to be in vain; then in the
'ſame Wrath, you will be ready (if you
'are not watchful) to run againſt your
'Friends and Brethren, and to ſmite at
'them: when the very Cauſe hath been in
'your ſelves, in not abiding low in your
'own Meaſures, whereby you would have
'been enabled to have born all Reproaches

'with Patience; and to have given a Teſti-
'mony againſt the Spirit of Perſecution,
'denouncing the righteous Judgments of
'God againſt all that are found in it. So
'avoid Reaſoning with them; as knowing
'this, That the Triumphing of the wicked
'is but ſhort: and the Rejoycing of the
'Ungodly but for a Moment.

'And dear Friends, I have ſomething in
'my Heart to write unto you, concern-
'ing the Appeals; wherein a great Diſap-
'pointment ſeems to have befallen: and
'that Way whereby we hoped to have
'had Redreſs, and to have ſtopped the
'Rage of the Wicked, hath proved quite
'the contrary; even to the increaſing our
'Sufferings, and Encouraging our Adver-
'ſaries. I ſay, although it be thus; yet
'let us not be offended at it, nor find fault
'one with another about it: Seeing we
'were all agreed at firſt in that thing, and
'we would all willingly have obtained Re-
'dreſs, and have received Deliverance in
'that Way, if the Lord had ſo ordered it;
'as well as many of our Friends, in other
'places, did. But what if our God ſaw it
'meet, to diſappoint our Expectations;
'and for the greater Trial of us, to croſs
'our Deſires: for it may be he ſaw, that
'ſome would not have given the Glory to
'him, but to Man; if the Lord had wrought
'our Deliverance that Way. And ſo he,

'in

'in his infinite Wiſdom, right well-know-
'ing what would tend moſt to his own
'Glory, and our greateſt good, hath diſ-
'poſed all things accordingly. And ſhall
'not we in Patience ſubmit to what he
'brings upon us, and receive it as the beſt?
'For hereby he hath given us to ſee the
'great Wickedneſs, and Injuſtice that lodg-
'ed in the Hearts of Men, and is now here-
'by drawn forth into Practice. For we
'could not have believed, that ſo many
'Men in Authority, would have ſuffered
'ſuch horrible Injuſtice to have been done,
'if we had not proved it; there being ſo
'much Right on our Side, and ſuch Clear-
'neſs in our Caſe. But truly, I am per-
'ſwaded, and do believe in my heart, that
'in tender love to us, our God hath brought
'things thus to paſs, as it is this Day; that
'we may be brought into the more ſingle
'Dependence upon him. And there is no
'Queſtion, but he will make way for our
'Deliverance in due time; even when the
'ſet time is come, which he hath appoint-
'ed, for the fulfilling of our Sufferings.
'Therefore I ſay, my dear Friends, Let us
'truſt perfectly in the Lord our God, and
'ſtedfaſtly depend upon him; and we ſhall
'all at length obtain our deſired and ex-
'pected End.

'And finally, my Friends, In that love
'wherewith our God hath loved us, let us

'all live and dwell; that therein we may 'Edify, and ſtrengthen one another: pray-'ing fervently one for another, that in 'true Tenderneſs we may always be as E-'piſtles, written in one anothers Hearts; 'always breathing for, and deſiring the 'Preſervation one of another. For we 'have great Cauſe to love one another, 'and to watch that we may reſiſt the Ene-'my; who labours daily to beget Preju-'dices, and hard Thoughts one againſt a-'nother. So in that Love which Edifies 'the Body, and which thinks no Evil: but 'bears and endures all things, I take my 'Leave, and bid you all Farewell, and re-'main,

Your dear Brother, in Bonds,

Reading-Goal, the 19th of the 4th Month, 1684.

OLIVER SANSOM.

I mentioned before, that I, and three other Friends with me, were by an Order of the laſt Seſſions, continued Priſoners till the next. The reaſon why there were but Four then named (ſeeing we were Five in all) was, that *Samuel Burgis* (who was the Fifth) not being well enough in Health, to be brought to the laſt Seſſions, was not called, or taken notice of there. But vigilant Juſtice *Craven*, was ſo careful to ſecure all that he had in hold, that when the Seſſions

ſions at *Newbery* was ended, he commanded the Jailor to bring *Samuel Burgis* before him and ſome other Juſtices at *Speenhamland*; where they tendered him the Oath, to continue his Confinement to the next Seſſions. Which being appointed to be holden at *Abington*, the Jailor received an Order from Juſtice *Craven*, to bring us thither at his Peril.

Thither accordingly we were all Five carried (that is, *Samuel Burgis*, *George White*, *Edward Swain*, *John Sanſom*, and my ſelf;) but when we came there, we were not called; for they adjourned the Seſſions to *Wantage*, to be holden there on the 29th of the 5th Month 1684. Whither we were had.

When we came there, and were called; *Tho. Medlicott*, being Chairman, asked for our *Mittimus*: with the Goaler giving him, he ſaid to us; You are here committed for the Second time refuſing the Oath of Obedience.

Before he could go further, he was interrupted by the Clerk of the Peace; who having looked over the Records of the laſt Seſſions, ſaid ſoftly to him, They had it tendred but once. Whereupon beginning again, he ſaid, It ſeems the Oath of Allegiance hath been tendred to you, by two Juſtices of the Peace; and you have refuſed it. Now if you ſhall refuſe it again, you will be convict of a *Præmunire*; which

is to forfeit all your Goods and Chattels, and to be kept in Priſon during Life: it being the greateſt Penalty, next to Felony, the Law provides. I ſpeak this, to ſhew you the Danger; that you may not run your ſelves unadviſedly into it.

Then our Names being called over, the Clerk ſpake ſoftly to him again, and told him, *Oliver Sanſom* had had the Oath tendered twice to him already. Upon which the Chairman, directing his Speech to me, ſaid, Mr. *Sanſom*, Although you have had the Oath tendered twice already; and you have refuſed it: yet, if you will now take it, you ſhall be acquitted. You ſhall hear it read. And when the Clerk had read it, the Chairman ſaid to *John Sanſom*, Mr. *Sanſom*, Will you take this Oath? and earneſtly preſſed for his poſitive Anſwer. And when *John Sanſom* had ſignified his Conſcientions Refuſal to Swear at all, becauſe forbidden by Chriſt: the Chairman turning to me, ſaid, Mr. *Sanſom*, you have now heard the Oath read; will you take it, or not?

I ſtood ſilent for a while: which Juſtice *Hyde* obſerving, ſaid, in a kind of flouting way, I'll warrant you, he will have ſomething to ſay by and by.

After ſome little Pauſe, I ſaid, I look upon it as unfair to tender this Oath unto us; becauſe it was not intended for ſuch as we are, who cannot Swear in any caſe: and

I am

I am perſwaded that Juſtice *Medlicott* doth well know, that this Statute was made againſt Papiſts; or however, that this Oath is to be tendered to none, but them that in other Caſes will Swear, and was never intended for us who cannot Swear at all. For it is a very improper, and altogether unſuitable way, to try or prove our Allegiance to the King by Swearing; when it is well known, we dare not Swear at all in any Caſe, though it be never ſo much to our own Advantage.

The Chairman, here interpoſing, ſaid, What my Judgment is in that Caſe, you muſt Pardon me in that. But I ſuppoſe you ſtick at that Scripture, where it is ſaid, *Swear not at all.* But here you greatly miſtake, in taking it in a literal Senſe; you muſt interpret one Scripture by another, to underſtand the meaning of it. What ſay you to that, An Oath for Confirmation ſhall be an End of Strife?

More he ſaid, in his way, to prove the Lawfulneſs of Swearing; but deſired a ſhort Anſwer: for (ſaid he) we have much Buſineſs, and but little time; We cannot ſtand long with you. We think it our Duty to Swear; and we are upon our Oaths to execute the King's Laws: and this Oath being lawfully tendered, you muſt give your Anſwer, whether you will take it, or not.

Then ſaid I, It is very apparent, that the King and Parliament did not look upon us as liable to have this Oath tendered to us; and to undergo the Penalty provided for the Refuſal of it, meerly for our Conſcientious Refuſing to Swear at all: becauſe there is an Act ſince made, in the 13th and 14th of this King's Reign, purpoſely againſt us; wherein are Penalties provided for ſuch as Refuſe to Swear in any Caſe. And if the Impoſing the Oath of Allegiance had, in the Judgment of the Lawmakers, been applicable to us: then would the introducing of this latter Statute been altogether Superfluous. I do not mention this latter Statute, as deſiring its Execution: but would rather it were Repealed.

Upon that, Juſtice *Hyde* (in a Reflecting manner) ſaid, What is againſt you, you would have repealed.

The Chairman ſaid, Affirmative Laws remain ſtill in force: although ſome are made ſince of the ſame tendency, yet they don't abrogate the former; as in the Caſe of Conventicles.

I ſaid, we are a peaceable People, and never refuſed Allegiance to the King or Government. So that you have no more Cauſe or Reaſon to go about to make us Swear Allegiance; than to compel us to Swear to Eat our Food, when we are hungry: for we cannot practice contrary to Alle-

Allegiance. Nay further, If all of you ſhould joyn together, and do the utmoſt you can to make us practice contrary, you cannot poſſibly do it.

Here I was interrupted by Juſtice *Hyde*, who ſaid, Oh! you talk ſtrangely. Don't you keep up your Meetings againſt the King's Laws?

Before I could Anſwer him (which I might eaſily have done, by ſhewing wherein our Allegiance to the King was due, *viz.* Not in Spiritual or Religious things, but in Civil or Temporal Matters: and that therefore Our keeping up our Meetings, for the Worſhip of God, though forbidden by Law, is no breach of our Allegiance to the King; any more than the Primitive Chriſtians, and the early Proteſtants and Martyrs keeping up their Religious Meetings, contrary to Law, was a Breach of their Allegiance to their reſpective Princes. I ſay, before I could Anſwer) the Chairman interpoſing ſaid, Come, pray let us know whether you will take the Oath of Allegiance, or not: for we have a great deal of Buſineſs more to do.

I anſwered, I do not deny, or refuſe Allegiance: but ſhall perform it as faithfully, as any of you all.

You make Compariſons, ſaid the Chairman: but will you take up Arms to aid and aſſiſt the King, if need ſhould re-

quire?

quire? We will venture our Lives for the King.

If we do not fight, replied I, We may do the King as much good, as thoſe that do.

When I had ſaid this, they put me by, and called *George White*; and after him, *Edward Swain:* and having asked them ſeverally if they would take the Oath, and entred their Refuſal; they then called *Samuel Burgis.* And the Queſtion being put to him, Whether he would take the Oath, or not; he deſired liberty to ſpeak: which being granted, he with an audible Voice declared in what manner he had been dealt with. As that at firſt he, with others, were ſent for, from their own Houſes, to appear before three Juſtices of the Peace; who tendered them the Oath of Allegiance, and ſent them all to Priſon. Then going on, he ſhewed how he, and the reſt of us, had all along been uſed. And that we were always Peaceable; and no manner of Evil could be laid to our Charge: for which he gave Thanks to God. And having in this wiſe pretty fully, and very notably, ſpoken; he ceaſed.

Then ſaid Juſtice *Parrett* to the reſt, Ask him when he received the Sacrament; whether or no he hath received it within this Twelve-Month: To which a Friend anſwered, We have been in Priſon above theſe Twelve

Twelve Months. So after ſome more Diſcourſe to the ſame Purpoſe, they recorded all our Refuſals; being in haſt, as they ſaid, to go upon other Buſineſs: and the Chairman ſaid to the Jailor, I think you muſt take them home with you again.

Thus we, the before-named five Priſoners, being remanded back to Priſon, were by the Jaylor kept there until the next Seſſions, holden at *Newbery* in the 8th Month 1684. whither we were then had, and kept in an Inn, until the Seſſion was ended. For neither did the Juſtices call for us; nor did the Jailor bring us forth, but kept us out of their ſight: ſo that it is likely, we being out of Sight, were alſo out of Mind.

Then were we had back, and continued Priſoners, not only without Bail or Mainprize, but even without Warrant or Mittimus, until the next Seſſions. For the Jailor told us, that although he had no Warrant to keep us, yet he durſt not let us go: For (ſaid he) they will hang me, if it be in their Power, if I let you go. But the Jailor (to give him his due) did ſhew us what Kindneſs he could.

The next Seſſions being at *Reading*, we were all Five called to the Bar, on the 14th of the 11th Month 1684. and an Indictment was then read againſt us, for obſtinately refuſing the Oath of Allegiance, having

ving been twice tendered to us. Whereupon we were ſeverally required to Plead to it Guilty, or not Guilty: and Serjeant *Holt*: (being Chairman) began with *John Sanſom*; ſaying, *John Sanſom*, are you Guilty, or not Guilty?

I deſire, ſaid *John Sanſom*, to know what will follow, if I do not Plead.

I'll tell you, ſaid the Chairman, what will follow. You will be Convict of a *Præmunire*; the Penalty whereof is, To endure Impriſonment during life; and forfeit all your Goods and Chattels.

Then ſaid *John Sanſom*, I am not Guilty, as is there expreſs'd.

Then ſet down; (ſaid the Chairman to the Clerk) that he Pleads not Guilty, as to Manner and Form.

In like manner *Edward Swain*, *George White* and *Samuel Burgis* were called ſeverally, one after another; and their Anſwers were all one, in denying the Manner and Form of the Indictment; and ſo they were ſet down.

Then the Chairman ſaid to me, *Oliver Sanſom*, Are you Guilty of this Indictment, or not Guilty?

I ſaid, I deſire to be anſwered one Queſtion.

What is that, ſaid the Chairman?

Is this, ſaid I, the ſame Indictment we ſhall have, when we come to Trial next Seſſions;

Seſſions; or will it be altered? or will you have another?

He anſwered, This is the ſame Indictment you ſhall have next Seſſions, at your Trial.

I ask, ſaid I, becauſe I did hear it expreſs'd, in the beginning of it, that we were charged with Refuſing the Oath of Allegiance, being twice tendered: but I do not remember, that I heard mentioned the Place where, or the Time when the firſt tender was made.

Upon that word, *Thomas Staples*, one of the Juſtices on the Bench, ſpeaking ſoftly to the reſt, ſaid, They will get off from this Indictment next Seſſions.

That made the old Chairman angry; and thereupon he ſaid, We will not read it any more now: it was more than we needed to have read it before. But you ſhall know the Time and Place, ſaid he to me, when you come to Trial. But will you plead Guilty, or not Guilty?

I anſwered, I did not obſtinately refuſe the Oath of Allegiance: but did Conſciencioufly refuſe to Swear at all.

Then was I, as the reſt, ſet down as pleading Not Guilty: and we were all remanded back to Priſon again. But within about an Hour after we were come from the Court, we were ſent for to the *George-Inn* in *Reading*, where the Juſtices dined.

And

And after Dinner, Three of the worſt of them, *viz.* *Anthony Craven*, *Thomas Fettiplace* and *John Smith*, ordered the Jailor to bring us before them; and began to tender us the Oath afreſh: and *Thomas Fettiplace*, being a forward Man, began to read the Oath to us. But I, perceiving they were preparing a new Snare for us, made bold to interrupt him, and deſired to know their Intent, and what they did mean, in tendring us the Oath now.

At that he was angry, and refuſed to give any Reaſon for their ſo doing; ſaying to me, I will not be Examined by thee. So he went on, and read it through; and then they asked us ſeverally, Whether we would take it: And our Anſwers were all one in Effect, *viz.* That in as much as we were all required, in open Court this day, to Plead to an Indictment for Refuſing the Oath of Allegiance; we therefore deſired to know, Whether we were Clear from that Indictment, before we give Anſwer to this Queſtion. They would not ſpeak to Clear us from that Indictment; but ſtill urged upon us, Will you take the Oath now read: and we ſtill ſeverally replied to this Effect, That we do not look upon our ſelves obliged to Anſwer to, or take any Notice of this new Tender, until we are Cleared from the former Indictment. Whereupon they appeared

peared very fierce and angry; and cauſed a Mittimus to be preſently made, for ſending us to Goal again: Of which the Copy here follows.

Berks ſſ.

WE ſend you herewith the Bodies of Samuel Burgis, John Sanſom, Oliver Sanſom, George White, *and* Edward Swain, *for Refuſing to take the Oath of Allegiance, being the Firſt time tendred to them, upon this* 14*th Day of* January *Inſtant; there to remain, without Bail or Mainprize, until the next Seſſion of the Peace, to be holden for this County. Dated under our Hands and Seals, the* 14*th Day of* January, *Anno Dom.* 1684. R. R. Car. Secund. xxxvi.

Anthony Craven.
Tho. Fettiplace.
John Smith.

To the Keeper of his Majeſties Goal in *Reading*, for the ſaid County.

Between this time of our new commitment and the next Seſſions, I had occaſion to expoſtulate our Caſe with one of thoſe three Juſtices that Committed us; namely *Thomas Fettiplace*, of whom, and his dealings with us, I think fit, before I proceed further, to give the Reader ſome ſhort Account.

He,

He, having been in Commiſſion for the Peace formerly, and put out (by the procurement of *Hardwick* the Informer,) when afterwards he got in again, became a cruel Perſecutor; and being a Man of an eager, buſie, reſtleſs Spirit, he would take great Pains, to bring to paſs his envious deſigns againſt Diſſenters.

He ſomewhat appeared at the Seſſions at *Wantage*, ſhewing his Teeth in what he could; and thereby diſcovering what lodged in his Heart againſt us: But what he ſaid there, was but little heeded by any; he being inferior to all, or moſt of the reſt.

Shortly after that, I ſent him a Book, Entituled; *A Treatiſe of Oaths, and Swearing:* For his better Information; hoping he might come to be of a better Mind, by the next Seſſions; but he, on the contrary, appeared much worſe, than ever before: Which I obſerving, a Concern came upon me to write to him, as followeth.

Thomas Fettiplace.

'IN a ſerious Conſideration of thy late 'ſevere, and rigorous deportment, at 'the Seſſions at *Reading*, towards us, who 'have been long detained Priſoners, con-'trary both to Law and Juſtice; it came 'in my Heart thus to Query concerning 'thee.

'thee. What doth this Man mean, that 'he takes upon him to proſecute this cru-'elty againſt us? Would he out do, thoſe 'that dealt with us before? Didſt thou '(thought I) but underſtand what thou 'waſt about to do; ſurely then thou 'would'ſt deſiſt, and forbear to proceed 'any further; and not endeavour to drive, 'and force us, (whom thou canſt not 'charge with Evil-doing) under the Penal-'ty of a Premunire. Oh! (thought I) wilt 'thou go on directly in the way of *Cain*, 'in Envy againſt us; that for want of Pow-'er to Kill, thou would'ſt bury us alive in 'Priſon; and become as an Executor to 'our Eſtates for the King. Surely this, 'conſidering our Innocency, is exſtream 'hard meaſure, and very great cruelty. 'Then I Pondred in my Mind, what thou 'could'ſt propoſe, of Advantage to thy 'ſelf, by this undertaking; that thou 'ſhould'ſt thus ſtrain thy ſelf, beyond thy 'uſual natural Temper, in appearing ſo 'fierce againſt us; and I did queſtion, 'whether it was not to pleaſe, and get into 'favour with *Anthony Craven*, and ſome 'others; that ſo, by ſetting thy Foot to 'tread upon us, thou mighteſt lift up thy 'ſelf, and endeavour to raiſe thy Reputa-'tion (which lately ſeemed at an Ebb) to 'that degree of greatneſs, and Worldly 'Glory which ambitious Minds aſpire after.

'Now

'Now whether this be thy ſtate, and that 'it is ſo really with thee, I ſhall leave to 'God's witneſs in thy own Conſcience to 'declare. But this I am certain of, Thy 'end in this buſineſs cannot be good. And 'as ſure as ever thou haſt ſet thy Heart, 'and lifted up thy Hand againſt us; ſo 'ſurely will the juſt God, in whom we 'truſt, plead our cauſe, and viſit thee for 'it; even with his righteous Judgments, 'except thou Repent.

'It is foretold, and ſtands upon Record 'in the Holy Scriptures, *John* 16. 2. That 'the true Believers in Chriſt, ſhould be haled 'before Magiſtrates and Rulers, for keeping 'his Commands; and ſome ſhould be put 'to Death: And their Perſecutors would 'be ſo greatly blinded (by the Envy of 'the Devil) that they would think they 'did God Service in ſo doing. Again, It 'is alſo written, and ſignified by the Spi-'rit of God, That for Tryal of the Members 'of Chriſt's Church, the Devil ſhould caſt 'ſome of them into Priſon, *Rev.* 2. 10.

'Now this I have to ſay to thee, that 'theſe Scriptures are fulfilling, as really 'now in our Day and Age, as in any time 'before us. And in tender Love I adviſe, 'and warn thee to ceaſe from Perſecuting 'of us; as thou doſt tender thy own wel-'fare: For it is certain and true, that they 'are actually in the Devil's work, who are

'Perſecu-

'Perſecuting and impriſoning People, for 'obeying Chriſts Commands, and wor-'ſhipping God, as he requires.

'Therefore look to it; for it is but a 'little time, and the ſeparation will be 'made to the Right hand, and to the Left; 'and the Righteous Judge will account 'what is done againſt his People, as done 'againſt himſelf. And when that dread-'ful Sentence, *Go ye Curſed*, ſhall be pro-'nounced; the pretence of Laws, or hu-'man Authority, can neither Reverſe it, 'nor Excuſe from it.

'Therefore I intreat thee to conſider, 'and be adviſed in time; and as thou art 'ſharp and dextrous in Worldly matters, 'let thy Abilities be imployed to break 'the Bonds of wickedneſs, and let the Op-'preſſed go free; and be Merciful, that 'thou mayſt be bleſſed, and mayſt obtain 'Mercy; for it is ſaid, He ſhall have Judg-'ment without Mercy, that doth not ſhew 'Mercy. So in being Kind and Merciful, the 'greateſt Gain will be to thy ſelf; for no 'Man can have ſo much need of Mercy from 'thee; as thou haſt, of Mercy from God.

Reading Goal, the 13th of the 12th Month, 1684.

In true Love is this written, by him who deſires thy welfare both in Soul and Body,

OLIVER SANSOM.

POST-

POSTSCRIPT.

I Deſire thee to return that Book, which I ſent thee in Love to peruſe, for thy Information concerning Oaths and Swearing; which I did hope, might have ſatisfied and convinced thee, that for ſufficient Reaſons and approved Grounds, we have refuſed to Swear at all. But ſeeing thou waſt pleaſed to ſay, at the *George-Inn* at *Reading*, that it was a Seditious Book, I deſire thee to manifeſt in writing thy Ground and Reaſon, as proof for thy ſo ſaying, and ſend it, with the ſaid Book, unto my Wife in *Faringdon*.

O. S.

The foregoing Letter not working the deſired Effect upon him; but I ſtill hearing, by ſeveral Hands, of the continued cruelty, violence and ſpoil, that was made upon our Friends, by and through the occaſion of this *Thomas Fettiplace:* I was moved to write a Second Letter to him, to lay the weight of Friends Sufferings upon him. And after this manner I wrote to him.

Thomas Fettiplace,

'FOrasmuch as I had lately a ſight of an account of thy actions, and Proceedings againſt our Friends in and about *Faringdon*

'*ringdon* (which was drawn up to be Re-
'giſtred to after Ages) I am indeed truly
'ſorry for thee, that thou ſhould'ſt do ſo
'badly, as it appears thou haſt done; for
'thy Acts of cruelty being recorded, thy
'Name among Perſecutors will be enrolled,
'and will be of an evil ſavour unto ſucced-
'ing Generations. Wherefore I once more
'deſire, and intreat thee, to read in mode-
'ration, and conſider ſeriouſly theſe follow-
'ing Lines: That if thou wilt be adviſed,
'to deſiſt from Cruelty, and Exerciſe thy
'ſelf in Juſtice and Mercy; we ſhall take
'notice of thy change, and more willingly
'Record thy Clemency, than thy Cruelty.

'Now I place this Perſecution upon thee,
'becauſe thou (as I am certified) art the
'moſt Buſie-body in this bad Buſineſs. For
'although thy Brother *Hide*, and ſome-
'times one Juſtice more, may be preſent
'at your Petty Seſſions; yet it is thou that
'takeſt upon thee to be Speaker, and the
'reſt being paſſive, thou carrieſt on mat-
'ters according to thy own Will: So that
'We can do no other, than give every one
'his due; and lay the propagating and ma-
'naging of theſe bad Proceedings at thy
'Door.

'The two main matters, objected as
'Crimes againſt our Friends, and for which
'they ſuffer, are theſe. Firſt, their Con-
'ſciencious abſenting from that Worſhip,

'which

'which they believe is not the true Wor-
'ſhip of God. And Secondly, Their pra-
'ctiſing that, which they believe to be the
'true Worſhip, in obedience to God. And
'ſeeing that Faith is the gift of God, who
'is both the Author, and Finiſher of it in
'the Hearts of his People; and it is writ-
'ten, Whatſoever is not of Faith, is Sin:
'How dareſt thou endeavour to compell
'People to Sin againſt God, by acting con-
'trary to their Faith, as aforeſaid.

'And beſides, your Practice, in Com-
'pelling, by Corporal and Pecuniary Pu-
'niſhments, about Religion and Worſhip,
'is utterly contrary to the Goſpel of Chriſt,
'and true Chriſtianity; as by the Teſti-
'mony of the Holy Scriptures, and other
'Eccleſiaſtical Hiſtories, it evidently ap-
'pears. For it is clearly manifeſt, that
'Chriſt himſelf, and his Faithful followers,
'were hated and Perſecuted; but never did
'Perſecute any, for not conforming to them,
'in the Practice of the true Religion: So
'that it is clearly evident, that the Church,
'or People that Perſecutes about Religion,
'is not of Chriſt; but of Antichriſt. For
'conſider, if Chriſt and his Apoſtles had
'done like you, to have gone with a Com-
'pany of Magiſtrates, having Warrants
'and Mittimuſſes ready, to Fine and Im-
'priſon all that would not receive the Goſ-
'pel: What a Pitiful parcel of Proſelites

'(doſt

'(doſt thou think) would then have been 'gathered? Nay verily, it is far below the 'Nobility of a true Chriſtian Spirit, to 'meddle with ſuch Tools as theſe; or to 'wreſtle with Fleſh and Blood, to make 'Members of the true Church. We read, 'that Chriſt himſelf did whip ſome out of 'the Temple; but never that he went to 'whip any in.

'Truly, I have been concerned for thee, 'becauſe of thy going on in Perſecution 'againſt God and his People; knowing 'that a bitter Cup thou muſt come to drink 'from the Lord's Hand for the ſame, un-'leſs thou Repent; and I have often con-'ſidered (in pitty to thee, Poor Man!) 'that it would have been far better for 'thee, if, when thy Commiſſion was taken 'away, thou hadſt never obtained it again, 'to do as thou haſt done.

'Alſo it is apparent to me, that thou 'haſt acted quite beſides thy proper buſineſs, 'as thou ſtoodſt authorized both by God 'and Man. For Firſt, The Lord requires that 'thou ſhouldeſt not bear the Sword in vain; 'but ſhould'ſt be a Terror to Evil-doers, 'and a Praiſe to them that do Well. Con-'ſider now, whether thou haſt ruled for 'God, in puniſhing and terrifying Evil-do-'ers, as Drunkards, Swearers, and Pro-'phane Perſons; that they might not go 'on in their Evil-doing, to the diſhonour

'of God, and the grief of ſober People;
'or have not ſuch, been rather (by Con-
'nivance, at leaſt) Encouraged; and the
'Godly, Sober People Diſcouraged and
'Puniſhed. Secondly, thy Commiſſion from
'Man, is to keep the outward Peace: Con-
'ſider, whether thou doſt not cauſe the
'Peace to be frequently broken; by for-
'cing one Neighbour to rifle, and diſtrain
'the Goods of another: And ſometimes
'Haling to Priſon thoſe, whom thou can'ſt
'in no wiſe Charge with doing any Man
'Wrong; but muſt acknowledge they have
'lived peaceably in Godlineſs and Honeſty.
'Yet are made to ſuffer by thee, only be-
'cauſe, for Conſcience-ſake, they cannot go
'along with the Hypocrites, Drunkards and
'Swearers, to ſay after the Hirelings, That
'they have left undone that which they
'ought to have done, and have done that
'which they ought not to have done; and
'that there is no Health in them: Where-
'as the Lord, in Mercy, hath given them
'(who are thus made to ſuffer) to know
'that he is their Saving Health, the Phy-
'ſician of their Souls, and Hope of eternal
'Glory, revealed in them. For which let
'endleſs Praiſes, Thankſgivings and Glory
'be given to the Lord our God, and to
'his Chriſt, the heavenly *Immanuel*, over
'all for evermore, *Amen*.

'And

'And now, in tender love to thy poor 'Immortal Soul, I adviſe and warn thee, to 'ceaſe from diſturbing and troubling thy 'honeſt peaceable Neighbours. For why 'ſhould it be ſaid, that it is now become a 'Crime, and brings us more in danger of 'Puniſhment, (now that thou art in Authc-'rity,) to worſhip God aright (as he by his 'Spirit gives to believe) and to live a Godly 'and Sober Life; than to be Drunkards, 'Swearers, or Debauched, Prophane Per-'ſons? Hath not ſad Experience given too 'clear an Evidence of theſe things in this 'our Age? which to them that have Power 'in their hands to Redreſs it, and do not 'endeavour to do it, is a Reproach, and a 'Shame to their Profeſſion of Chriſtianity.

'But be thou aſſured of this, that the 'Lord, who ſearcheth the Heart, hath thy 'Life and Breath in his Hand, and will not 'be mocked by thee: but will give thee to 'reap according as thou ſoweſt, and render 'thee a juſt Reward, according to thy 'Works; And in his Fear is this written, 'for thy everlaſting good,

Written in *Reading-Goal*, (where I ſuffer for believing and obeying him, who ſaid, Swear not at all.) 6th of the 2d Mo. 1685.

By him who hath learned to love, and pray for his Enemies and Perſecutors, called

OLIVER SANSOM.

POSTSCRIPT.

'TRuly, as the State of Things now 'ſtands, thy Doings ſeem very ſtrange. 'What if he that now ſits at the Helm 'ſhould permit, or Encourage thee, and 'others of thy Mind (on purpoſe to try 'you, and to ſee what ye would do) to 'proſecute other Proteſtants, that diſſent 'from you, even unto Blood? Which if 'the Lord ſhould ſuffer, thou ſeemeſt too 'likely to be an Inſtrument, for the car-'rying on ſuch a Tragedy; in whoſe Heart 'the old Enemy, who was a Murtherer 'from the beginning, hath ruled, and doth. 'And when you have done the worſt you 'can againſt us; May not the Lord then, 'in his Juſtice, cauſe you to drink of the 'ſame Cup, and to receive the ſame mea-'ſure from others, that you have meeted 'to us?

'I hear thou art very liberal to thy 'Clerk, in giving him what thou haſt no 'Right unto, for writing thy Warrants; '*viz.* Twelve-pence a Warrant, and (if 'I miſtake not) ſometimes more: to be 'paid out of the Spoil of the poor *Qua-'kers* Goods, for all the Warrants and Mit-'timuſſes, that thy cruel Hand hath ſigned 'againſt them; beſides the Penalties impo-'ſed. May we not well queſtion, whether thou

'thou alloweſt him any other Wages, than 'this which is thus oppreſſively extorted, 'becauſe of the Multitude of thy War-'rants. Let it be plainly underſtood by 'what Law thou thus proceedeſt: for theſe 'Doings of thine give a general Diſſatis-'faction. One formerly ſaid, There was 'nothing worſe than legal Tyranny. Take 'heed thou art not found in it.

'And furthermore Conſider, Do'ſt thou 'not think that other Juſtices, who are 'more Moderate, and tender to their 'Neighbours, are as good Subjects to the 'King, as thy ſelf; and keep as clear a 'Conſcience, in Diſcharging their Duty, 'expreſſed in their Commiſſion, as thou 'do'ſt? who yet never had a hand in Per-'ſecution; and do ſcorn to make a Spoil 'upon ſober People, as thou haſt done. 'And as their Tenderneſs will be for their 'Honour here, and Peace hereafter: ſo 'thy Rigour will be both to thy Shame 'here, and Torment hereafter; without 'timely Repentance.

'But although I do write thus ſharply; 'yet I can truly ſay, It is not in Wrath, 'nor Enmity towards thee: but in a fer-'vent Zeal for God againſt Unrighteouſneſs, 'and in Love and Good-will to thee; that 'thou mighteſt not go on in that way, which 'will end in Miſery. And as a Teſtimony 'of my Love, I have an Intent (and ſome

'hopes) to viſit thee at thy Houſe, before 'many Months more be expired, if the 'Lord enable and make way for me: and 'then I think to ſpeak with thee about my 'Book, which I lent thee, and thou haſt 'neglected to return. I am

A lover of Truth and juſt Government,

O. S.

Underneath I wrote theſe Scriptures.

2 Sam. 23. 3. *He that rules over Men muſt be juſt, ruling in the Fear of God.*

Matt. 7. 12. *Whatſoever ye would that Men ſhould do unto you, do ye even ſo to them: for this is the Law and the Prophets;—— ſaith the only Judge and Lawgiver, who is to be heard in all things; and He, and his Sayings, ought to have the Prehemi-nence above all Men, and their Laws.*

It was not long after this, that the Quar-ter-Seſſions came on again; and was holden at *Newbery*, on the 28th and 29th of this 2d Month 1685. to which we were brought, and called in Court on the laſt Day of the Seſſions, when but three of the Juſtices (*viz. Tho. Staples, Anthony Craven* and *Henry Fane*) were on the Bench: And after the Oath was read to us, *Staples* (being Chairman) began

began with *Samuel Burgis*, asking him, whether he would take the Oath.

Samuel desired liberty to Speak, and began a little: But *Staples* and *Craven* soon interrupted, and were very rugged and bad; fiercely pressing upon him, and urging him to give a direct Answer, whether he would take the Oath, or not?

Then the Clerk called all Five of us by our Names, and being willing to make short work with us, demanded whether all, or either of us would take the Oath. Whereupon I desired leave to ask the Court one Question; which was this. Whether if the Chairman in the Court did promise us, the Prisoners, any thing touching your Proceedings with us; we may not have ground to expect to have such Promises performed accordingly?

The Chairman answered, We know not what you mean.

This, said I, is the plain Case. At the last Sessions at *Reading*, An Indictment was brought against us, for Refusing the Oath of Allegiance: to which we (being required to Plead) did all plead not Guilty. I my self asked Sir *Thomas Holt* (who was then Chairman) Whether that was the same Indictment which we should be tried by at the next Sessions at *Newbery?* or whether they intended to have another? and he promised plainly we should have the very

ſame Indictment, without any Alteration; I am perſwaded Juſtice *Staples* cannot but remember it. But he would not own that he remembred it; neither would they give any direct Anſwer to it: but endeavoured to put us by it. Yet ſeveral of us ſpake to this Effect, That ſeeing there was an Indictment framed againſt us at the laſt Seſſions, and we were then compelled to Plead to it; we looked upon it to be very unreaſonable, and unfair in them now to ſeek new matter againſt us: but either to Diſcharge us, or elſe go on to Trial upon that Indictment.

After ſome more ſuch-like Diſcourſe (which they ſeemed little to regard) the Chairman proceeding, ſaid,

Gentlemen, This is the ſecond Tender of this Oath; and if you Refuſe, I'll tell you the Penalty is great: for you will incur a *Præmunire*, which is to forfeit all your Goods and Chattels, and to be Priſoners whil'ſt you live. Therefore, if you have any Love to your Liberties, or Regard to your Families, I do adviſe you not to ſtand it out thus Obſtinately againſt the King's Laws, in Diſobedience, as you do: for the Scripture ſays, That he that will not provide for his Family, is worſe than an Infidel.

I preſently replied, Seeing the Penalty is ſo great; and Juſtice *Staples* ſaid this Day

Day to the Jury, in a Caſe of Felony, that the Laws are very tender of the Lives, Liberties and Limbs of the King's Subjects; and ſince this is, it ſeems, the laſt Opportunity we are like to have, to ſpeak in our own Defence; and our Liberties and Eſtates (which, except our Lives, is our all in this World) lie at Stake, and the Lord knows that we would gladly enjoy our Liberties, as well as other men; and do honeſtly endeavour to provide for our Families, according to our Capacities: but we dare not diſobey the Lord, by breaking the Commands of Chriſt; and ſo hazard the Salvation of our Souls, whatever we ſuffer in this World. And ſeeing we are a peaceable People, againſt whom no juſt Ground ſo much as of Suſpicion of Diſloyalty to the King, or of any Attempt to Subvert the Government, can be juſtly charged; our Converſations having been manifeſt to be peaceable towards our Neighbours, amongſt whom we have lived in this County, almoſt all our time. And as Juſtice *Staples* ſaid very well to the Jury this Day, in a Caſe of Felony, That a Man's Reputation amongſt his Neighbours was very much to be obſerved, and would go a great way towards the finding of a Perſon Guilty, or Acquitting him: So I hope our Innocent Deportment hitherto ought alſo in Equity to be regarded, for the Clearing of

us from any Suſpicion of being dangerous to the King and Government. And ſince there is no Law, that compels you to tender us this Oath, who are Perſons you have no Cauſe to ſuſpect (for it is not the Subſtance, or Matter contained in the Oath, that we ſtick at; but becauſe it is an Oath, and we dare not Swear at all, becauſe Chriſt hath forbidden us:) therefore it muſt needs be very hard Meaſure, for you to impoſe this Oath upon us, which is attended with ſo great a Penalty, whereby to ruin us, and our Families, abſolutely as to this World. I deſire you to Conſider of it, and do by us, as you your ſelves, in the like Caſe, would be done by. For the Lord knows our Innocency, and will ſurely Reward both you and us, in due time, according to our Doings.

Upon hearing this, the Juſtices ſeemed, for the preſent, ſomewhat more Mild and Calm: which made way for *Samuel Burgis* to ſpeak ſomething alſo, tending to the ſame Purpoſe; which they patiently heard.

But then the Clerk intimating that we were Premunired, becauſe we refuſed to Plead: I thereupon anſwered, What! Premunire us without being Indicted! We know of no Indictment here was to Plead to.

The Chairman thereupon ſaid, It is the Judgment of able Lawyers, that Refuſing the Oath the ſecond time incurreth a *Præmunire*. What!

What! ſaid I, without any Jury! This is a Strange, and a New way, to proceed without Indictment, or Jury.

The Clerk thereupon ſaid, Here is an Indictment.

I replied, Let us hear it then read up in Engliſh. Whereupon he filled up the Blanks in an Indictment he had ready drawn; and did read it: and then they called us to Plead to it, Guilty, or not Guilty. And we all pleaded, Not Guilty in manner and form. Which done, we deſired our Liberty until the next Seſſions, which the Chairman told us we ſhould have, if we could get ſome to be bound in Recognizance for our Appearance. We told him, we could not enter into Bond in this Caſe, becauſe we were innocent, and ſuffered wrongfully: But if (ſaid we) you pleaſe to take our Words, we will promiſe that (if the Lord enable us, that we have Health and Liberty) we will not fail, but as certainly appear, as if we were ever ſo much Bound.

Much was ſpoken, in good-will to us, by *Henry Fane* (one of the Juſtices) to perſwade us to give Bail; but we ſtill deſired our Words might be taken: Which being refuſed, we were remanded to Priſon again; where we lay till the next Quarter-Seſſions, holden at *Abington*, on the 21th of the 5th Month 1685. whither we were all brought.

But

But before we were called in Court, a great Exerciſe, and Travel of Spirit came upon me; under which I cried, and breathed to the Lord in Secret, that he would undertake for us, and ſtrengthen us to ſtand Faithful, in the Teſtimony he had given us to bear, for his Name and Truth before Men; that he might be Glorified in us, in the Sight of our Perſecutors. And as I was thus inwardly Exerciſed, in Praying to the Lord, and Craving Help from him, a Friend acquainted me privately, that *Thomas Medlicott* did offer himſelf to be Counſel on our behalf; and that ſome of our Friends were inclinable to accept of it. But I ſhewed my Diſlike of it, and told the Friends, that in as much as the Cauſe, for which we ſuffered, was the Lord's; I did believe the Lord himſelf would plead it for us, if we depended, and relied upon him: So that we need not be beholden to any of the corrupt Lawyers, to take our parts; and my Companions, ſeeing me ſo bent, reſolved againſt it alſo, and ſpake no further of it.

This *Thomas Medlicott* was a Counſellor at Law; and had been a Juſtice of the Peace, and often Chairman at Seſſions: but at this time was out of the Commiſſion; and ſome ſaid he was put out for favouring Diſſenters. But to proceed,

We

We were all called in Court, and the Jailor delivered in the Order by which he kept us. But Juſtice *Craven* demanded the former Order, upon the firſt Tender of the Oath; which the Jailor, it ſeems, had left behind him at *Reading*. Then *Craven* charged him to ſend for it, at his Peril: whereupon the Jailor was fain to ſend away a Meſſenger preſently on purpoſe; who returning early next Morning, brought it.

Then were we all called again in Court, *Charles Parrett* being Chairman; and a Jury was Impannelled, and Sworn well and truly to try the Iſſue between the King (as they worded it) and the Priſoners: but they might more truly have ſaid, Between the Envious Juſtices and the Priſoners at the Bar.

An Indictment was then produced, and read againſt us; and Counſellor *Medlicott* (whom we had refuſed to accept of to plead for us, being now retained by our Adverſaries to Plead againſt us) ſtood up, and ſaid he was of Counſel for the King.

Then *Anthony Craven* and *Thomas Fettiplace* (two of the Juſtices on the Bench) took their Oaths, as Witneſſes againſt us, that we had refuſed the firſt Tender of the Oath at *Reading*: and *William Grove* (the (Clerk of the Peace) was Sworn to witneſs our Refuſal on the ſecond Tender. After which Counſellor *Medlicott* pleaded much,

as

as did alſo ſome of the Juſtices, in Vindication of the Indictment; ſetting forth the Weight of the Evidence, and how clear and plain a Caſe it was, and out of all Queſtion, that we had refuſed the Oath, as the Indictment ſaid: and much Pains he took in Pleading, to ſatisfie the Jury of the Truth of the Indictment, and to incenſe them againſt us, that they might find us Guilty. But we ſtood all of us Silent; and they never ſo much as asked us, Whether we had any thing to ſay for our ſelves.

I let them alone as long as I durſt, to ſee what they would do: but when I ſaw the Jury was (as I thought) juſt ready to withdraw; I asked the Court this Queſtion, May we have Liberty to ſpeak to the Jury?

Yes, ſaid the Chairman, you may, if you have any thing to ſay.

Then addreſſing my ſelf to the Jury, I ſaid,

Neighbours and Countrymen,

We might ſpeak largely touching the Innocency of our Cauſe, and the Severity we have met with; but I ſhall paſs by that at preſent: and ſpeak only to this Indictment (which you are to Conſider of) as well as my Memory will ſerve. (For it is to be noted, that the Clerk would not let us have a Copy of it, unleſs we would give him an exceſſive Price for it: ſo that we

we had no further knowledge what was in it, than we could remember by hearing it once read.)

In the firſt place, ſaid I, it is there expreſs'd, That the firſt Tender of the Oath to us was on the 14th of *January* (ſo called) in the 36th Year of the Reign of King *Charles* the Second, and in the Form of words there ſet down; which are to this Effect, That *we ſhould acknowledge King* James *the Second to be true and rightful King of this Realm*, &c. Now you muſt note, that this Oath could not be tendred to us in theſe Words, at that time, while King *Charles* reigned: for it would have been Treaſon in them to have done it.

Upon that the Chairman, with the Counſel, ſnatching up the Indictment, began to look upon *Thomas Fettiplace* and *Anthony Craven*; and to whiſper together between themſelves, with the other Juſtices.

Which I obſerving ſaid, *Thomas Fettiplace* and Sir *Anthony Craven*, in as much as you are our Accuſers, and alſo Witneſſes againſt us; the Law doth not allow you to be our Judges too: Therefore pray Come down from the Bench; or elſe be Silent there. Whereupon Juſtice *Fettiplace* went off from the Bench.

Then ſtood up the Counſel, and to ſmooth over the Matter, ſaid, This Objection you make againſt the Indictment, relates only

to

to Matter of Law, which the Bench is to Judge of: But the Jury is to Judge only of Matter of Fact; whether or no, the Oath was twice tendred, and you refuſed it. Have you any thing more to object againſt the Indictment?

I anſwered, We have more to object: But we would have this well weighed by the Jury; which of it ſelf ſufficiently proves the Indictment falſe. Yet we have, I ſay, ſomething to offer touching the Second tender.

Let us hear, ſaid the Chairman, what you have to ſay to that.

Thereupon I went on thus, This Indictment ſays, That the Oath was tendred to us at the laſt Quarter Seſſions at *Newbery*, before Sir *Humphry Foſter*, Sir *Thomas Holt*, and the reſt, on the 28th Day of *April*, &c. Now to this I object, That there was no Oath tendred to us on that Day, neither were we ſo much as called in Court that Day.

Here is Mr. *Grove* hath Sworn it, ſaid the Chairman, ſhall we believe him upon his Oath? or you?

I do appeal, ſaid I, to Sir *Humphry Foſter* himſelf here preſent, ſeeing his Name is mentioned in the Indictment; and I do deſire him to ſpeak, whether he ſaw us called there, and the Oath tendred to us, or not.

Upon

Upon that, Sir *Humphry Foſter* ſaid, I muſt needs ſay, I did not ſee the Oath tendred to them; nor was I preſent when they were called; although I was at the laſt Seſſions; and took my Oath there.

We deſire, ſaid I, the Jury may take notice of this.

To wipe this off, the Chairman and Clerk both ſpake, and ſaid, There is but little weight in this Objection: Becauſe the Quarter Seſſions began on the 28th of *April*, therefore what was done at that Seſſions, might bear date from that Day; as in other Caſes of Law at the Terms held at *London*. And as for Sir *Humphry Foſter*'s not being preſent when the Oath was tendred, that argues little, ſeeing he was at the Seſſions.

Then ſaid *Edward Swain*, one of the Priſoners, Do not go about to Gloze over a falſe matter.

At that word the Chairman angrily ſaid, If there be any Jeſuit among you, let him read the Indictment: And in a Fume threw it on the Table.

I not liking his Expreſſion, ſaid, If we were Jeſuits, or that way inclined; 'tis probable we might find more Favour from you.

Whereupon Sir *Humphry Foſter* ſaid, you do not well, thus to reflect upon the Bench, as if we favoured Papiſts.

Truly,

Truly, ſaid I, the meaſure we have met with, give us juſt ground ſo to ſpeak. For this Oath was provided againſt Papiſts; and we have been brought to Seven or Eight Quarter Seſſions upon it; but do not know, that in all this time, one of them hath been proceeded againſt for this Oath; though it is well known they don't ſcruple Swearing: I ſpeak not this, that I deſire their ſuffering; but to ſhew that they have more Favour, than we. To the ſame purpoſe ſpake another Friend alſo.

Then began the Chairman to ſum up the matter to the Jury, to inform them what we objected againſt the Indictment, and to give them his Anſwer thereunto: But he mentioned our Objections but mincingly. Wherefore I made bold to interrupt him, by ſaying, Pray let us ſtate our own Objections our ſelves to the Jury: And not ſtaying for his Anſwer, went on thus.

In the Firſt place, I deſire the Jury to take notice, that the Indictment ſays expreſly, That the Oath was tendred to us, on the 14th of *January*, in the 36th Year of King *Charles* the Second, in theſe very words: That we ſhould acknowledge King *James* the Second to be the Lawful and Rightful King of this Realm, *&c.* And to this, Sir *Anthony Craven* and *Thomas Fettiplace* have both Sworn. Now if this be true, they are Guilty of Treaſon for ſo doing:

ing: But if it be falſe, then are they Guilty of Perjury. This I repeated over again, to their ſhame; and with great boldneſs, openly ſhewed in the Face of the Country, that through their envy againſt us, they had brought themſelves under the Guilt of either Treaſon, or Perjury; from which they could in no wiſe eſcape, nor excuſe themſelves.

When I had done, much was ſaid by the Chairman, and the Counſel, to ſalve the matter; but they never ſo much as went about to contradict the Concluſion I had drawn: And when they had ſaid all they could, they were fain to confeſs it was an Error. And then the Chairman proceeded to give the Sum of the whole debate unto the Jury; which, to give him his due, finding himſelf well watched, he did pretty fairly.

So the Jury went forth, and after a while returning, gave in their Verdict, Not Guilty.

Whereupon the Chairman called out aloud, Goaler, Look to the Priſoners; for by and by they ſhall be called again. And in a little time, we were all brought up again to the Bar; and they began to tender us the Oath afreſh. But I objected againſt their doing, ſaying:

We being acquitted by the Jury, we deſire you to diſcharge us; and not ſeek further occaſion againſt us, but let us have our

our Liberty, which is our Right, and which, in Juſtice you ſhould not refuſe. Another of the Priſoners ſaid, We being cleared by the Jury, you will deal worſe with us, than with Fellons, if you deny us our Liberty. And to the ſame purpoſe ſpake another of us alſo. But the Chairman bid us hearken to the Oath. And the Clerk began to read it: But he being interrupted, I took the opportunity to ſay:

We have been Priſoners a long time already, and no Evil-doing can be charged upon us; we are well known in the Country, having lived near all our time in this County: Let any Man come forth, and accuſe us, if he can, of doing wrong to any Man, or of Plotting againſt the Government: And as our deportment hath been peaceable hitherto, ſo you have no Ground to ſuſpect us for the future. Therefore our Liberty being our Right, which, by the Laws of God and Man, we can juſtly Claim; we deſire you not to bar us of it.

The Chairman then told us, It is a dangerous time, There hath been a great Rebellion lately by the Diſſenters; and you are Diſſenters from the Church, and are likely enough to Rebell, if you had Liberty.

I ſaid, I am perſuaded, that thou thy ſelf doſt not believe that we would Plot, or Rebell, if we had Liberty.

Then

Then the Clerk read the Oath, and they proceeded to tender it; beginning with *Samuel Burgis.*

Samuel Burgis, ſaid the Chairman, will you take the Oath of Allegiance?

Samuel anſwered, We have lived honeſtly and peaceably, and no Rebellion, nor Plotting can be laid to our charge; nor is there any cauſe wherefore this Oath ſhould be tendred to us. This, with ſome more words of like Import, they took for his Refuſal. Andthen tendred it to *John Sanſom*: Who objected againſt the tendring it; and that was taken for his refuſal.

Then ſaid the Chairman to me, *Oliver Sanſom*, will you take the Oath of Allegiance.

I anſwered, If I could Swear at all, I ſhould as ſoon Swear Allegiance to the King, as take any other Oath whatſoever. But we are Perſons you cannot Accuſe of Evil-Doing: yet your Dealing hath been with Rigour, and Cruelty towards us, by Confining us in Priſon, and haling us from one Seſſions to another theſe ſeven or eight times. But for my part, I muſt needs ſay that, in this Reſpect, it is no Grief at all to me, in that you have given me ſo many Opportunities, to Confeſs Chriſt my Lord before Men, whoſe Command is, Swear not at all. And 'tis he that will be your Judge: before whom ye muſt appear,

pear, and receive according to your Doings.

The Chairman thereupon ſaid, Think not that the often Tendring the Oath will Excuſe you: we muſt Continue it ſtill, until you take it.

It ſeems ſtrange to me, ſaid I, that Wiſe Men ſhould thus trouble themſelves, to ſeek to Enſnare, and Oppreſs honeſt innocent Men. Do you think that lying in Priſon can be without Charge? And do you not believe that our Families want us in our Buſineſs at Home? And beſides, it is not only a Loſs and Hindrance to us in particular; but alſo a Dammage to the Commonwealth: for ſeveral of us are known to be Induſtrious, and have Imployed many at Work. And further, this Oath was made for Papiſts, as the Preamble of the Statute plainly ſhews.

Then they read a Branch of the Statute of the Third of *James*, to ſhew that the Oath might be tendered to any Perſon above the Age of 21 Years; Endeavouring thereby to Convince us, that the Oath might be legally tendered to us.

But pray take Notice, ſaid I, what the Statute ſays; *viz.* That upon Preſentment, or Indictment, the Oath might be tendered. Now I would gladly know, where the Preſentment, or Indictment is, that was the firſt Ground of tendering the Oath to us: for

for unleſs you can ſhew that, you ought by this Statute to forbear; and not proceed to tender it, until ſome Preſentment, or Indictment be firſt brought againſt us.

But though we had at that time a good Authority over them; and Dominion in the Truth, to our Satisfaction: yet they Entred all our Anſwers (or Objections againſt their tendering the Oath) for our Refuſal. And then the Chairman ſaid to the Jailor, You are to take theſe Men back, and ſecure them; and come to Mr. *Grove* when the Court is over, and take an Order for them home with you. And ſee that you keep them cloſe: for you let one out, to dwell in *Oxfordſhire*; And another, to go about and keep Conventicles. I muſt take a Courſe with you: Adding more ſuch threatning words.

But he, poor Man! was ſoon after ſecured himſelf, and kept cloſe in his Coffin: for he died in a ſhort time.

At parting, I left theſe few words with them; *The Lord knows, and our Neighbours are Witneſſes, that we are Innocent; and have given you no juſt Cauſe, wherefore ye ſhould deal thus hardly by us: But, alas for you! You will have the worſt of it in the End; I ſay, You will have the worſt of it in the End, if you Repent not.*

So the Jailor went to the Clerk of the Peace, and received from him an Order of Seſſions,

Seſſions, to continue us Priſoners, for Refuſing to take the Oath of Allegiance, being the firſt time of Tender: when as we had had it tendered over and over before.

We were committed now (not as ſometimes before, to remain Priſoners till the next Seſſions, but) till we ſhould be delivered by due Courſe of Law: Yet we lay there till the next Seſſions. Which being holden at *Newbery*, on the 6th of the 8th Month 1685. we were had thither, and all called by Name in Court. And when the Clerk had read the Oath of Allegiance to us, *Thomas Staples* (being then Chairman) asked *Samuel Burgis*, Will you take this Oath?

Samuel anſwered, I am ſatisfied that I ſhould break the Command of Chriſt, if I ſhould take it.

Then ſaid the Chairman to *John Sanſom*, Will you take this Oath? And withal, the Cryer holding the Book to him, ſaid, It is a good Book.

Is it a Bible, ſaid *John Sanſom?*

Yes, ſaid the Cryer.

Then I will do, ſaid *John Sanſom*, as that Book commands.

The Chairman then, ſpeaking to me, ſaid, *Oliver Sanſom*, Will you take this Oath?

I an-

I anſwered, I do believe, and am fully perſwaded, that it is not lawful for Chriſtians to Swear in any caſe.

Then, it ſeems, we are all Heathens, ſaid the Chairman.

If, ſaid I, you could Convince me, by plain Scripture, that a Chriſtian might take an Oath; then, if I ſhould refuſe this Oath, it would be time enough to puniſh me for my refuſal.

The Chairman ſlightingly replied, I do not know that any Body will trouble himſelf ſo far with you.

Then had *George White*, and after him *Edward Swain*, the Oath in like manner tendered to them; and their Anſwers taken for Refuſals: for indeed, they heeded not at all what any of us ſaid; further than to Enſnare us by it, if they could.

Then, having given the Jailor a freſh Order to keep us ſtill in Priſon; and me cloſe (upon an Information of Juſtice *Fettiplace* againſt me, that he had ſeen me abroad) they adjourned the Seſſions for a little time to *Wantage*; and we were had back to our old place of Confinement: Where I had not been long, before a Concern came upon me to write once more to *Thomas Fettiplace*, who had very ill behaved himſelf, both at the late Seſſions at *Newbery*, and in the Country where he dwelt. Wherefore, that I might Clear

my Conſcience in the ſight of God, and leave him wholly inexcuſable, I wrote thus to him.

Thomas Fettiplace,

'IN the Fear of God, and in true Love 'to thy immortal Soul, I do once more 'viſit thee with a Letter (this third time) 'with deſire, if it may be, to diſſwade thee 'from proceeding on, in Cruelty and Per-'ſecution againſt innocent People, for their 'tender Conſciences towards God; who 'cannot believe that Church, and Wor-'ſhip to be of God, which thou would'ſt 'force them to Conform to. What do'ſt 'thou, and others, think? that your Cru-'elty will Convince them that you are in 'the right? Oh imprudent Men! Will it 'not rather the more Confirm them in 'their Belief, that you are certainly wrong? 'Becauſe Perſecution is an undeniable Proof, 'and a manifeſt Mark of a falſe Church: 'and whatſoever Church or Society ſhall 'impriſon Others, or ſpoil their Goods, 'meerly for their Conſciencious Diſſenting 'from, or not Joyning with them in their 'Worſhip, can never be accounted the 'Church of Chriſt; but of Antichriſt. And 'according to Scripture-Teſtimony, this 'falſe Church hath been Carried, and born 'up in the Acts of Cruelty and Perſecution, 'by wilful mercileſs Men, whoſe Rage is

'ſo

'ſo unreaſonable and bruitiſh, that they 'are termed The Beaſt, on which ſhe rides. 'From whence proceeds the Forcing, and 'Compelling about Worſhip, and Impo-'ſing upon the Conſciences of tender, peace-'able People; and Fining and Impriſon-'ing them for their righteous Diſſenting: 'which is abſolutely contrary, and utterly 'repugnant to the Precepts and Doctrine 'of Chriſt Jeſus. Who foretold, that his 'Followers ſhould ſuffer ſuch things from 'their Perſecutors; as we do at this Day 'ſuffer from you: which to you is a certain 'Token of Perdition, if ye Repent not; 'But to us, of Salvation, and that from 'the Lord, if we perſevere in the Patience 'and well-doing.

'Indeed, the Cry of Oppreſſion hath 'been great, ſo far as thy Authority hath 'reached, for many Months paſt. And ma-'ny Accounts have come to my hands, of 'abundance of Diſtreſſes made on harmleſs 'People, for no Evil-doing: But I may tru-'ly ſay, for Well-doing. I intreat thee, 'Conſider; What Profit, or Benefit do'ſt 'thou ſee ariſe, by all this great ado, and 'Trouble that by thy means is made in 'the Country? Doth it not the more ren-'der your Worſhip odious, and your Church 'lothſom, even to thoſe that are at all Re-'ligious; though as yet Conforming to it? 'Let me perſwade thee to be Serious, and

'Ponder well what the End of theſe things 'will be. For the Lord God, who ſearches 'thy Heart, ſeeth thy Rage againſt him: 'and thy Life and Breath being in his hand, 'he can take it from thee, when he plea-'ſeth. And thou haſt great Cauſe to fear 'it: For indeed, theſe thy Doings have 'highly provoked his Divine Majeſty, and 'greatly grieved his holy Spirit; and his 'Controverſie is againſt thee for it, and 'the ſtroke of his Fury ſhalt thou ſurely 'feel, unleſs thou Repent.

'And whereas, at the late Seſſions at '*Newbery*, thou did'ſt Inform againſt me, 'that thou did'ſt meet me in *Tubiny* Wood; 'if thou had'ſt asked me the Occaſion of 'my being abroad, I ſhould readily have 'told thee the Naked Truth: which was, 'That of Neceſſity I was in Conſcience 'concerned, in a Chriſtian Care for the 'Performance of a Truſt, left upon me by 'deceaſed Parents, for their Orphan-Chil-'dren, during their Minority. But let 'me, in Meekneſs, ask thee, What have 'I done? I ſay, what Evil can'ſt thou lay 'to my Charge, that I muſt be ſo cloſely 'Confined; and that thou ſhould'ſt go a-'bout to puniſh the Keeper, for giving me 'a little Liberty, in ſo needful a Concern? 'Truly, It doth manifeſt a mercileſs Mind 'in thee, that is ready to take all Advan-'tages, to act in Cruelty towards me. And

'now,

'now, if thou haſt thy Will, to ſhut the 'Priſon Doors with all ſtraitneſs upon me, 'and Seal me up in cloſe Confinement; 'what wilt thou gain to thy ſelf by it? 'For my God is with me, to Comfort and 'Preſerve me ſtill; and my innocent Cauſe 'will he Plead, by his Witneſs in thy Con-'ſcience: which will be a Terror to thy 'Soul, from which thou can'ſt not fly. 'And now thou wilt ſhew thy ſelf to be 'the Cauſe of my Cloſe Confinement; and 'the weight of my Suffering will lie at 'thy Door: and of thee will the Lord re-'quire it, and requite thee for it, in the 'Day when he ſhall viſit thee.

'And further, Know this, That my End 'and hearty Deſire herein is, That thou 'may'ſt come to know Repentance, and 'obtain Salvation for thy poor Soul: and 'ſo Eſcape that approaching Miſery and 'Deſtruction, which thou art haſtening to 'inherit.

Reading-Goal, the 9th of the 8th Month, 1685.

This is ſent, for a Warning to thee from thy Cloſe-confined Priſoner, only for keeping Chriſt's Command,

OLIVER SANSOM.

POSTSCRIPT.

'ONE thing more I may mind thee of, 'which is this. The poor Man of '*Bourton* and his Wife (when thou did'ſt 'Dance after *Hardwick*, the Informer's 'Pipe) had their Goods taken away; even 'their very Bed they lay on, and their 'Covering, that ſhould keep them warm, 'by Warrants from thee. And now, that '(as 'tis ſaid) there are no more Goods to 'be diſtreined, Thou, with Others, to com-'pleat your Cruelty, and (as much as in 'you lies) their Miſery, have ſent them to 'Priſon; not regarding, if they periſh by 'Hunger and Cold. Oh! Conſider of it. 'Is this the Charity of your Church, ye 'would force us unto? and the Mercy of 'you the Chief Members thereof? Be a-'ſhamed, and bluſh for theſe Doings; which '(with many more, that might be men-'tioned) will ſtand upon Record unto fu-'ture Generations, to the Infamy of the 'Actors of them.

O. S.

When the next Quarter Seſſions came, which were holden at *Reading* on the 12th of the 11th Month 1685. we expected a Trial; and two of us went with the Jailor to the Court: where we waited, until the Court

Court brake up, for the Juſtices to go to Dinner; and then delivered Two Papers to a Moderate Juſtice, named *Humphry Foſter*, deſiring him to Communicate them to his Fellow-Juſtices at Dinner. He did ſo: and when they had dined, they ſent to the Jailor to bring us all Five to the *Bear-Inn*, where they were; and when we were come thither, *Humphry Foſter* came to us, and ſaid, We have peruſed your Papers: What way do you reſolve to take?

We anſwered, We are not reſolved on any Way: but do hope, the King is inclined to ſhew us ſome Favour.

What would you have me do for you, ſaid he? Are ye willing to be called in Court? or not? We anſwered, We rather deſire to be paſſed by, and not called. What will follow then? ſaid he. We ſhall be quit of courſe, replied we; at which he ſmiled, and ſaid, I can do nothing of my ſelf: But do you ſtay here, and I'll come to you again.

So he went into the Room where the other Juſtices were, and conſulted with them; and after a-while came to us again, and ſaid: You ſhall not be called in Court, ye may be ſure of it. Then turning to the Goaler, he ſaid, You need not be ſtrict, in keeping them cloſe; but let them go about their Buſineſs, until the next Seſſions. So we were diſmiſſed, and the reſt of my

Friends did all go to their reſpective Habitations.

But as for me, I had not been at my outward Habitation in above two Years: Wherefore I deſired the Goaler to let me have the Liberty, allowed us by the Juſtices at the Seſſions. He ſaid, I had a bad Neighbour (naming Juſtice *Fettiplace)* who he feared would be diſpleaſed, if he ſhould let me go home. Yet the Goaler (bearing Good-will to me, and willing to ſhew me what Kindneſs he could) writ a few Lines to this angry Juſtice, to pacifie him; and to let him know (in as much as he was not at the laſt Seſſions) what Liberty was then granted, and what he had written, he read to me; and then gave it me to carry, and deliver, as I thought fit. But indeed, when I had conſidered of it, I had not Clearneſs to deliver it; becauſe it ſeemed a Cringing under the ſaid *Thomas Fettiplace* (who was an Envious, Cruel, perjured or forſworn Perſecutor, as is plainly proved before:) ſo as to ask his Conſent for my Liberty; or in caſe of his diſlike, to return immediately back to Priſon again.

However, ſoon after I came home, I went to this Perſecutor's Houſe, to viſit him; as I had formerly writ him word I did intend to do. But when I came to him, he looked very big upon me; and appeared, in his words and Carriage, very fierce and

and Churliſh. And when I began to relate to him, how kindly the Juſtices, at the late Seſſions, had dealt with us; he would not have Patience to hear me; but brake forth in opprobrious Word, and bitter Railing againſt the Goaler, for letting me go. Wherefore ſeeing him in ſuch a Rage and Paſſion, I came away, and left him.

This *Thomas Fettiplace* was a cruel Perſecutor of our Friends, (and of other Diſſenters alſo, when he could Catch them) at *Farringdon*, and there-away; in Fining and taking away Goods, for not going to the Worſhip he did: and alſo for their Meeting together to Worſhip God. His inveterate Envy and Malice he exerciſed againſt them with all his might. The Doors of our Meeting-Houſe at *Farringdon* were, by his Command, ſhut up, and faſtened in an Extraordinary manner, with Locks and Chains; and the Windows nailed up. And thus his wilful Tyranny was exerciſed againſt us, for a long time.

But when our Friends heard that I was likely to come home, and to have ſome Liberty again; they got open the Doors of our Meeting-Houſe, a Week or Ten Days before I came out of Priſon: Which they did in Kindneſs to me, that this raging Perſecutor might not lay the Blame upon me, for the Opening of them.

Now when I was come home, he ſoon began to play his Pranks again; and that he might prevent our Meeting together, he commanded the Pariſh-Officers not to ſuffer the *Quakers* to have their Meetings: threatning to Fine them Five Pounds a-piece, if he found them Negligent therein.

He had an Inſtrument, or Tool, very fit for his hand, one *John Edmundſon*, an envious Man, and an Informer; one who was very Officious to take away Goods from our Friends, to Anſwer the Fines unjuſtly impoſed by our Perſecutor *Fettiplace*; and was therefore by him ſtiled *Judas*, that carried the Bag. And this *Judas*, or *Edmundſon*, being then one of the Church-wardens (ſo called) ſent and got together the reſt of the Officers, *viz.* *Henry Burden* (the other Warden) *John Knight* and *Henry Gueſs*, Tithing-men, with other Aſſiſtants; and on the laſt Day of the 12th Month 1685. (being the Firſt Day of the Week) came to our Meeting-Houſe in *Farringdon*, where we were Aſſembled, to the Number of about 30, or 40 ſitting in Silence, waiting upon the Lord. And when they had pulled and haled, till they had got us all out of the Meeting-Houſe, the ſaid *Judas—Edmundſon*, plucking a Key out of his Pocket, locked the Door, and ſo ſhut us out of our own Houſe.

Then on the Third day following (which was

was the 2d. of the 1ſt Month 168⅝.) a Petty Seſſions was holden at *Farringdon*, by the ſaid *Thomas Fettiplace* and two Juſtices more (namely *Humphry Hyde* and *Henry Pure-foy)* who, eſpecially the latter, did little more than ſit like Cyphers, to fill up the number, and make *Fettiplace* the bigger Figure. And *Edmundſon* having, Informer-like, drawn up a Liſt of all our Names, who were at that Meeting, and ſet his hand to it; would have had all the other Officers have ſigned it too; but ſome of them Refuſing, he complained of them to *Fettiplace*; who ſending for them, threatned them to ſend them to Goal, unleſs they would ſet their Hands to it.

That done, he Commanded the Conſtable of the Hundred, to fetch me forthwith before them; charging him to Search the Town for me: and if he could not find me in the Town, to Search the Hundred. The Conſtable thereupon came to my Houſe; and when he ſaw me, he wiſhed I had been out of his Way, that he had not lighted on me. I bid him not be troubled: for I did not fear what they could do againſt me; and readily went with him to the Seſſions.

But as ſoon as ever I came in Sight of them, *Fettiplace* thus ſaluted me;

Oliver, I muſt ſend thee to Goal. Why did'ſt thou not deliver the Letter that *Thorp* ſent by thee? or was there any Letter? I cannot tell. Yes,

Yes, ſaid I, there was a Letter. Why did'ſt thou not deliver it then? ſaid he.

Becauſe, ſaid I, thou did'ſt fall into ſuch a Paſſion, calling him Knave, and ſuch like bad Expreſſions, that I knew not how to ſpeak to thee.

He ſaid, Thou cameſt to my Houſe to Affront me: and it ſeems, had a Letter for me, and would'ſt not deliver it.

I anſwered, I marvel thou wilt offer to ſpeak ſo, when as I gave thee no manner of Provocation at all; and yet thou waſt ſo extream Angry.

Then his Brother *Hyde*, to help him, ſaid, You ſhould firſt have delivered the Letter; which might probably have prevented his Anger. Why did you not deliver it firſt?

I anſwered, The Letter was written for my ſake, and about my Concern; and I intended, in the firſt place, to relate the Matter more fully, than the Letter did expreſs, touching the original Cauſe of the Juſtices Kindneſs to us at the laſt Seſſions. Yet I never ſaid I was diſcharged.

Thou art diſcharged, ſaid *Fettiplace*, I'll juſtifie it, thou art diſcharged. But I don't know (added he) that I called *Thorp* Knave; but yet, he being an Officer under me, if he do play the Knave, and not do his Duty, he may be told of it.

Thou

Thou oughteſt then, replied I, to have told him his Fault to his Face; and not have railed againſt him behind his back. But as for me, I am ſure I gave thee no kind of Affront, when I was at thy Houſe.

Then ſaid *Fettiplace*, Here is an Account that thou, and many more, had a Meeting at the Meeting-Houſe laſt *Sunday*. And looking about him, ſaid, Where is one of the Officers! Call him. And when the Officers came, he ſaid to him, was not this Man (pointing to me) Teaching, or Preaching, or Speaking at the Meeting?

The Officer ſaid, When we came to diſturb them, he asked us, Whether we had any Warrant.

Was he not Speaking, ſaid Juſtice *Hyde*, when you came in?

The Officer anſwered, I heard him ſay nothing elſe.

Then, ſaid *Fettiplace*, Either it muſt be a Riotous Meeting, or a Conventicle; If a Riotous Meeting, we muſt Fine them, and ſend them all to Goal: but if a Conventicle, we muſt proceed to levy Fines according to the Act.

I ſaid, You cannot conclude it a Riotous Meeting by Law; unleſs we had met with Weapons, or the like, to the Terrour of the People.

We know, ſaid Juſtice *Hyde*, that they do always meet there for Worſhip.

Fetti-

Fettiplace added, And there the Meeting-Houſe Doors have lately been broken open; and we will lay that upon thee, ſaid he, pointing to me. Conſtable, have him away, ſaid he.

I deſire, ſaid I, to know what Law I have tranſgreſſed.

You are not ſo ignorant (ſaid Juſtice *Hyde*) but you know the Law againſt Conventicles. And with that, he bid the Clerk read part of the Act againſt Conventicles; the Beginning (ſaid he) which ſhews the Reaſon of the Statute: whereupon the Clerk read the Preamble of the Act: And when he had done,

I ſaid, If our Meetings were indeed ſuch as are here deſcribed; then you might juſtly proceed againſt us: But we are no ſuch People; our Meetings are not, nor ever were Seditious, nor our Practices any way dangerous. Produce an Inſtance, either in former, or later times, that can faſten any ſuch thing upon us.

Upon that, *Fettiplace* maliciouſly ſaid, What was *Monmouth*'s Rebellion? and all the Plots and Conſpiracies that have been? Have they not been all contrived at ſuch Meetings? And that I might not have time to Anſwer, he angrily commanded the Conſtable to take me away. So that I had only time to ſay, I am an Innocent Man. The Lord forgive you all.

So

So the Conſtable had me away to the Tithingman, and in a little time, the following *Mittimus* was ſent after me.

Berks ſſ. To the Tithing-Man of the Port of the Pariſh of *Farringdon*: And to the Keeper of his Majeſty's Goal in *Reading*.

THeſe *are in his Majeſties Name, to Will and Require you, that upon ſight hereof, you Convey the Body of* Oliver Sanſom, *to his Majeſties Goal at Reading, for being taken at a publick* Quakers Meeting-Houſe *with ſeveral others, at* Farringdon *aforeſaid, upon* Sunday *laſt. Which ſaid* Quakers Meeting-Houſe, *was above a Year ago, Locked up by Command of the Juſtices of the Peace of this County, and did ſo continue, until the ſaid* Oliver Sanſom *was let out of Priſon, by* Mr. Thorp *Keeper of the ſame. And theſe are likewiſe to Command the Keeper of the ſaid Goal, to receive him into his Cuſtody, and him ſafely to keep, until he ſhall be delivered by due Courſe of Law. Hereof fail not at your Perils: Given under our Hands and Seals at* Farringdon *aforeſaid, the* 2*d Day of* March, *Anno Dom.* 1685.

Henry Pureſoy.
Humphry Hyde.
Tho. Fettiplace.

When the Tithing-Man had received this Mittimus, being at that time full of Buſineſs, he deſired me to take it my ſelf, and go to Priſon by my ſelf, and excuſe him from going with me. So I willing to Eaſe the Officer, went 25 Miles by my ſelf to Priſon, and carried the Mittimus along with me in my Pocket.

There I lay till the next general Quarter Seſſions, which was holden at *Newbery*, in the Second Month, 1686. Before which time, King *James* had publiſhed a Proclamation of Liberty, to Priſoners on Religious accounts. Whereupon the Goaler made a Calendar of all our Names (who by this time were come to be 14 in Number) and of the Cauſes of our Commitments; and delivered it to the Juſtices, on the Firſt Day of the Seſſions, *Thomas Staples* being then Chairman; and the next Day (being the Fourteenth of the Second Month) we the Priſoners drew up a ſhort Paper, to be preſented to the Juſtices; of which this is a Copy.

Berks ſſ.

Berks ſſ. To the Kings Juſtices, at the Quarter Seſſions for the ſaid County, held at *Newbery*, the 14th Day of the Month called *April*, 1686.

Theſe humbly ſhew,

THAT *whereas the King by his late Proclamation, bearing date the* 10th *of the Month called* March *laſt, hath been pleaſed to grant a free and general Pardon, Releaſe and Diſcharge, unto ſuch of his ſubjects as are convicted of a Præmunire, or Indicted in order thereunto, or Proſecuted for not coming to Church,* &c. *And we being Perſons under ſuch Proſecutions, moſt of us now near Three Years, do hereby deſire you alſo to Commiſſerate our Sufferings, and grant us the benefit of the ſaid Proclamation, ſo as to be diſcharged of our Impriſoment, to follow our lawful Callings, as the King's Subjects, fearing God, ought to do; who deſire and Pray for the Peace and welfare of all Men.*

From the Priſoners called Quakers, who are now attending the Court, to know your pleaſure concerning us.

This Paper was given into the hand of the Lord *Sterling*, and ſoon after was read by

by the Clerk in open Court: Whereupon we were called for, and the Goaler was commanded to ſhew the Warrants for our Commitments. And *Thomas Fettiplace* bid him bring forth the laſt Mittimus for me; which being read, the Chairman ſaid, this is alſo before the date of the Proclamation.

I obſerved upon it to the Court, That my laſt Mittimus did exceed the ſeverity of the Statute that was mentioned to be proceeded by; which was 22 *Car.* 2. againſt Conventicles; which, if I had been found a Tranſgreſſor of it, extended no further than to Fining, not to Impriſoning.

The Chairman anſwered, 'Tis true, that Act extends but to pecuniary Puniſhments. But you were not diſcharged from the former (Juſtice *Fettiplace*, when he committed me, ſaid I was diſcharged, and he would juſtifie it; but what can juſtifie him for ſaying ſuch a falſe thing?) Therefore (ſaid the Chairman) you might be Committed again, if a Juſtice of Peace ſaw meet, without any other Crime objected. But now (added he) you ſhould have brought your Plea, to exemplifie your Caſe to be within the Proclamation. What can you Plead for your ſelves?

I know no need, replied I, that there is to Plead, or ſay much in this Caſe: for the Proclamation is plain, and our Caſe is clearly

clearly included in it; and we ought to be diſcharged, according to the true Intent thereof.

Juſtice *Fettiplace* taking hold of the Chairman's words (*viz.* that we ſhould have brought our Plea to Exemplifie our Caſe) and grudging us the King's Favour, ſaid, Were it to me, they ſhould Exemplifie it.

But he was took down by Juſtice *Whitfield*, who ſaid, I ſpake lately with the Attorney-General; and he certified me, That the King's Pleaſure was, That ſuch People ſhould have the full Benefit of the Proclamation: and that he had a peculiar Favour for that ſort of People, for their quiet and peaceable Demeanour.

Fettiplace hearing that, ſaid, Is it ſo! I did not know ſo much.

The Chairman then, ſpeaking to us the Priſoners, ſaid, If you are diſcharged to Day, and you keep Meetings again, you will quickly be in the ſame Condition, if you will ſtill break the King's Laws; unleſs the King will extend Mercy to you every Day. And by your keeping Conventicles, you ſhew your ſelves to be ſome of the greateſt Enemies to the Church.

While he took Breath, I interpos'd, and ſaid, We worſhip God in Sincerity, according as he hath given us to believe in our Conſciences: and herein I cannot ſee how we can be Enemies to the true Church.

When

When I had ſo ſaid, The Chairman went on, with many Words and amoniſhing us to be Subject to the Laws, now that the King had ſhewed us ſo much Mercy, as to paſs by what is paſt: And then pronounced us Cleared, and diſcharged by the King's Proclamation; yet added, If you will not take Warning, you'll quickly be in Trouble again.

I will aſſure you, ſaid *Fettiplace*, I will not be afraid to Commit you again, if I find you tranſgreſſing the Laws, while the ſame Laws are in being.

Then ſtood up the Clerk of the Peace, and asked us for Fees. And the Chairman, ſeconding him, ſaid, Although the King diſcharge you from your Impriſonment: yet he doth not diſcharge you from paying your Fees.

I asked the Clerk, What ſhould we pay thee Fees for? Is it for Drawing up Indictments againſt us, and Swearing againſt us, and that falſely too, as thou haſt done? But (added I) if there be any Law that allows thee Fees, I queſtion not but the ſame Law preſcribes a way to recover them: and if we, being at liberty, do not fulfil the Law (when we know it) thou may'ſt take thy Courſe againſt us.

The Chairman thereupon ſaid, Inaſmuch as he is our Officer, if you refuſe to pay him what is his Due, we muſt Commit you to Priſon, until you do pay it: that is the

Remedy

Remedy the Law provides for him. But if he demands more than his Due, we will take a Courſe with him.

I anſwered, If we muſt be Committed to Priſon again, I hope the Lord will give us Patience to bear it.

Then a Friendly Man that ſtood near, asked the Clerk how much he demanded. And he (after ſome little Pauſe) anſwered, that it came to near Three Pounds a Man: for, ſaid he, I have had nothing from them all along.

I, over-hearing that, ſaid, Before I ſhall conſent to this, I ſhall chooſe to lye in Priſon as long as I live.

The Clerk fearing he ſhould get Nothing, began to ſink, and ſaid, I do but mention it; I ſhall leave it to your ſelves to give me what you will: Give me any thing, what you pleaſe; but come to my Chamber, or one of you at leaſt.

I ſeeing him come down, and that he rather asked ſomething of us as a Gift, than demanded it as a Due; asked him, Why may it not be as well to come to thy Houſe at any other time, when thou may'ſt be more at leiſure? He anſwered, I would have you rather come to my Chamber, when the Court breaks up.

I replied, If we ſhould, 'tis like thou wilt be very buſie then. At which ſome of the Juſtices ſmiled, as if they thought we ſought

to

to avoid ſpeaking with him. Which I obſerving, ſaid to them, *William Grove* the Clerk hath ſome knowledge of us. He knows we are no Sherkers: if we engage, or promiſe any thing; he knows we don't uſe to fail in performing.

The Clerk owned it; ſaying, I know you very well, that you may be truſted.

And the Chairman added, I muſt needs ſay this for them, They are a ſort of People, that when they ſay the word, they do look upon themſelves bound to perform it. Thus at length were we all diſcharged, after we had been Priſoners, moſt us near three Years; and ſome above.

Now as touching the Clerk, we conferred together about him; and calling to Mind that he had formerly ſhewed ſome Kindneſs, when our Friends were Preſented, and Indicted as Popiſh Recuſants: We found Freedom, ſeeing he now left it freely to us, to make up a ſmall Sum; and towards the Evening two or three of us went and gave it him at his Chamber, and he was Thankful for it. But as to the Man himſelf, though he carried himſelf ſmooth atop towards us: yet in the main he was in himſelf a wretched wicked Man. He had joined with *Welman* and *Smith*, thoſe two perjured Informers, to fruſtrate us in our Appeals, that we could not have Juſtice done us: whereby they eſcaped the Pillory,

Pillory, and he got Twenty Pounds Coſts from us to himſelf; as is before related. And as he lived a wicked Life; ſo he made a wretched End: for ſoon after we were ſet at Liberty, he died very miſerably; being in great Horrour of Mind, and fearing as was confidently reported) that the Devil would fetch him away. And in that terrour Death fetch'd him away.

As for thoſe perjured Informers; *Welman* became miſerable poor; and within four Years after, he was taken with a Sore Diſeaſe; of which in a few Days he died. His Wife fell Sick alſo about the ſame time; and died ſoon after him. His eldeſt Daughter (who was a luſty Maid, and at Service) was, about the ſame time taken with a grievous Lameneſs; ſo that ſhe became a Cripple: and with the reſt of his Children, became a great Charge to the Pariſh of *Farringdon.*

Angel Smith, the other Informer, grew very poor alſo; and ran ſo far in Debt, that (not daring to ſhew his Face, as I foretold it would be with him) he was fain to fly the Country; leaving his Wife and Children in a poor Condition.

Now when I was got home, I ſettled to my Buſineſs, with my Wife and Family, as before. And when I felt the Drawings of the Love of God in my Heart, to viſit Friends in their Publick Meetings abroad,

I went

I went often forth, both in our own County of *Berks*, and the adjacent Counties; as *Oxfordſhire*, *Glouceſterſhire*, *Wiltſhire*, *Briſtol*, and other Places. And after a Year was thus ſpent, I had a Preſſure upon my Spirit, to viſit my dear Friends once more in *Ireland*; and it pleaſed the Lord to provide me a Fellow-Traveller for that Journey. For while I was preparing for it, it was ſo ordered that I did meet with my dear Friend, and Brother in the Truth, *John Beard* of *Nailſworth* in *Glouceſterſhire*: and when he underſtood how my Spirit was engaged, he was made free to be my Companion in that Service. And thus we ſet forward.

On the 18th Day of the Second Month 1687. I left my own Habitation in *Farringdon*, and having viſited Friends, in my way, at *Cirenceſter*, I went to *Nailſworth* at Night.

Early next Morning, *John Beard* and I ſet forward on our Journey; and coming to *Painſwick*, tarried a while with Friends there; and then paſſed on to *Glouceſter*: where alſo we made a little Stay with Friends, and paſſed to *Tewksbery* that Night; but had not a Meeting there, though we ſaw moſt of the Friends there.

The next Day we went to the Weekly Meeting at *Parſhur*, where the Lord was good to us; which greatly Comforted and Encou-

Encouraged us in our Journey: Bleſſed be his Name for ever.

The Day following we went to *Worceſter*, and had a good Meeting with Friends there; wherein the Faithful were refreſhed and ſtrengthened: and the Lord, in whom all our freſh Springs are, was glorified; who is worthy to be Bleſſed and Praiſed for ever.

From thence we went next day to *Bewdly*; where, through the Lord's continued love, we had alſo a good Meeting with Friends, to our mutual Satisfaction.

We came next Day to *Shrewsbury*, where was a Friend of *Brouſly* buried that Day, (which was the 23th of the 2d Month.) And although we could not get thither early enough for the Meeting at the Burial: yet we came in before the Friends, that accompanied the Corps, were gone out of Town. Whereupon they all (ſave one or two) tarried there that Night; that they might be at the Meeting next Day, which was the Firſt Day of the Week: and by that means, the two Meetings of *Shrewsbury* and *Brouſly* were moſtly joined together that Day. And the living God, who doth never fail them that truſt in him, did graciouſly appear, to refreſh and ſtrengthen the tender-hearted, to their great Joy and Encouragement: for which, let the Praiſe and Glory over all be aſcribed to him for ever.

Next Day we went to *Welch-Pool*, and viſited Friends there. And the Day following, being the 26th of the 2d Month, we came to *Toloberon*, where *Charles Lloyd* lived.

At this Place was the Yearly Meeting, for all *Wales*, holden that Day; and the bleſſed Preſence of the Lord was wonderfully manifeſted among Friends, to the Tendering of many Hearts. And his overcoming Love did ſo prevail, that many precious Teſtimonies were given forth, through many Veſſels; as well in the *Welch* Tongue, as in the *Engliſh*, to the Praiſe and Glory of the Lord, and to the Edifying of the Aſſembly; which at that time was exceeding great, and held about Seven Hours.

We tarried there alſo the next Day, at their Weekly-Meeting: where alſo (as before) the Lord was pleaſed to renew a precious Senſe, of the Continuation of his Love and Goodneſs to his waiting ones; bleſſed and praiſed be his worthy Name for evermore.

From thence we paſſed next day to *Llanoothin*; where we had a good Meeting amongſt the *Welch* People. And the ſame Day we went to *Thoingally*, near *Baſla*; where we had a little Meeting the Day following in the Evening: in which, the Lord, according to his wonted Kindneſs, rewarded

ed them that diligently waited on him; anſwering the Sincere deſire of their Souls.

There we ſtay'd till the Firſt Day following (which was the Firſt Day alſo of the Third Month;) and then had a pretty large Meeting there, in the Meeting-Houſe, that was near to the Friend's Houſe where we Lodg'd: and a precious Meeting it was; for the Lord's Power and Preſence was over all, Bleſſed be his Name for evermore.

Then early next Morning, we ſet forward for *Holy-Head*; being by Friends accommodated with a Guide, and we got thither in two Days; it being 50 long Miles, and moſt of it mountainous, rough and very bad Way.

There we parted with both our Guide and our Horſes; giving him Money to bear his Charges, and to have back the Horſes to the Friends to whom we had Sold them: for we had Sold them ſome Days before; only agreed to have them to Carry us to *Holy-Head*.

Here we tarried, waiting for a Paſſage, until the 8th of the 3d Month. And that Day, about Four in the Morning, we went on Board a Veſſel (ſome call it a Pacquet-Boat) which commonly carries Poſt-Letters and Pacquets between *England* and *Ireland*. They hoiſted Sails, but had much ado to

get forth of the Harbour: but when once they were got clear of the Land, the Ship Sailed mighty ſwiftly, the Wind blowing very ſtiff from the South. And it being a miſty, rainy Day, the Seamen, fearing to fall to the Leeward of the Haven of *Dublin*, bore up hard towards the Wind; ſo that when we came to diſcern the Land, we found our ſelves juſt right againſt *Wicklow*, 24 Miles South of *Dublin*. But they ſoon tacked, and ſailing before the Wind, got ſafe into the Haven; and the Tide ſerving, went clear over the Bar; and getting aſhore, were in the Streets in *Dublin* about the Sixth Hour at Night, juſt as Friends were going from their Afternoon Meeting. It was the Firſt Day of the Week, and abundance of Friends were there; it being the time of the National Half-yearly Meeting: which drew Friends thither from all Parts of that Nation.

Next Morning the National Meeting began, at the great Meeting-Houſe, by the Ninth Hour. And the glorious Preſence of the Lord was manifeſted, to the great Refreſhment, and Confirmation of his People: unto which ſeveral Teſtimonies were born, for the ſpace of about three Hours, and concluded in Prayer and Praiſes to the Lord.

Then the Women withdrawing into an Upper Room, the Men continued their Meeting

Meeting in the ſame Place; and entred upon their Buſineſs: and in great Unity, Love and Sweetneſs things were propoſed, debated, managed and concluded, to the Mutual Comfort, and Satisfaction of all faithful Friends; and then, between the fifth and ſixth hour Afternoon, the Meeting broke up.

And ſo ſweet and pleaſing was this Meeting unto Friends, that they Agreed to meet again the next Day at the ſame time and place; and to have the Meeting, as near as might be, in the ſame manner as the other was: which was accordingly performed in all Points. And the Preſence of the Lord, and his living Power, ſeemed more plentifully to overflow the Meeting; and brake forth through many Veſſels, even in the time of Buſineſs, which did pleaſantly obſtruct it for a time; and ſo in great Sweetneſs the Meeting concluded at that time. But appointed another to be held next Day, as a Parting-Meeting, to conclude that National Half-years Meeting.

Accordingly Friends came together, at the Ninth Hour in the Morning; and an heavenly Openneſs and Tenderneſs, by the Lord's Power, was over the Meeting: and therein many living Teſtimonies of the Love and Goodneſs of the Lord were born; to the great Satisfaction of faithful Friends. And about the Second Hour, the Meeting

concluded, and Friends parted with Comfort: rejoycing in the Lord, who had been ſo exceeding good unto us, in our Solemn Aſſemblies, even all the time of this Half-years Meeting.

We were next Day at the Weekly Meeting in *Dublin*; where alſo we had renewed Cauſe to Bleſs, and Praiſe the Lord our God: who never fails to refreſh and ſtrengthen them, that ſincerely wait upon him.

But my dear Companion and I, not being yet Clear of that City; we tarried there the next Firſt-Day alſo; and had two very large Meetings: in which we found great Openneſs, through the Lord's Heart-tendering Power, and refreſhing Preſence, which was over all; Bleſſed be his worthy Name for ever.

Then next Day we left *Dublin*, and travelled Northward, ſeveral Friends accompanying us, to *Droughedah*, and lodged at *Killeneer*; and on the Morrow had a Meeting at the Town of *Droughedah*, where much People came in: whereof many were ſaid to be Papiſts; and five or ſix (as we were informed) were Friars if not Jeſuits. But whatever they were, the Word of Truth was preached, in the Authority of God's Power, amongſt them; and moſt of them demeaned themſelves ſoberly, and tarried a conſiderable time; and many of them ſtay'd until the Meeting ended. And the

the Lord was pleaſed, in tender Mercy, to manifeſt his precious Preſence, to the Comfort and Refreſhment of his breathing People; unto whom he gave Dominion, in his own Life, over the dark unclean Spirits: to the Glory of his holy Name, and precious Power; to whom it belongs for evermore.

After this Meeting, we went to *Garlands-Town*, being accompanied by Friends; and the next Day about 40 Miles to *Leggekory*; And on the Day following were at the Burial of a Friend, where were abundance of People; among whom we had a good Opportunity at the Grave: and afterwards the ſame Day we went to the Weekly-Meeting at *Bellihagan*; and ſtill the Lord's Power did ſupport us, to the great Comfort of the Faithful.

Thence next Day we went to a Meeting at *Charlow-Mount*, and the Day following (which was the 21th of the 3d Month) to a Six Weeks Meeting, holden at *Bellihagan*, for the Province of *Ulſter*, which laſted two Days; and the ſweet and heavenly Senſe of the Power and Preſence of the Lord was bleſſedly felt, to the Refreſhing and Confirming of his Heritage, who hath never ſought his Face in vain: Wherefore let Honour, Glory, and Thankſgivings be offered up to him for evermore.

From hence, after Meeting, we went to *John Robſon*'s, at a Place called *Tunificarbet*; and were next Day at a Meeting with *Lurgan*-Friends; it being a particular Six Weeks Meeting: where the Lord's overcoming Love was again renewed; to the Refreſhing of his People, and to the Glory of his ever bleſſed Name.

Next Day we went to *Ballenderry*, where was a precious Meeting, and heavenly Openneſs among Friends; through the lively Operation of the Power of the Lord; to whom be all living Praiſes aſcribed, for evermore.

We went from thence to *Liſnegarvy*, on on the 26th of the 3d Month; where was alſo a very precious open Meeting, eſpecially towards the latter End: for the Lord's heart-tendering Power was revealed, to the great Satisfaction of the Faithful, and Reproof of the Slothful.

Then early next Morning, we ſet forth for *Carrickfergus*; where was alſo a good Meeting: Friends were well refreſhed, and the Name of the Lord praiſed and glorified; who is worthy and bleſſed for evermore.

From thence we travelled next Day to *Antrim*; and on the Morrow (being the Firſt Day of the Week) were at the Meeting there: and the Lord, in his wonted Goodneſs, refreſhed the Souls of his waiting Ones.

Next

Next Day we took our Journey to *James More*'s, nigh to *Bellimony*; and on the Morrow had a Meeting there among Friends; which the Lord made good and precious to us; to the Glory of his own Name, and to the mutual Comfort of the Upright in Heart.

After the Meeting, we came the ſame Day to *Grainge*; and the next Day (being the Firſt of the 4th Month) went over the Band, to a Weekly-Meeting at *Toberhead*: where a precious Senſe was again renewed, of the Love and Goodneſs of our tender God; Bleſſed be his Name for ever.

We returned back to *Grainge* at Night, and were next Day at the Weekly-Meeting there. And the Day following we went to a Meeting, appointed at *Glanavy*; to which many Friends came from about *Bellindery*: And at both theſe Meetings, the Lord gave us good Cauſe to acknowledge his great Goodneſs, in Anſwering the ſincere Deſires of his tender-waiting People; Bleſſed and Praiſed be his holy Name for ever.

Next Day we went to *Killmore*. And on the Morrow (being the Firſt Day of the Week) we were at *Bellihagan*-Meeting: and a large, good and precious Meeting, through the Goodneſs of the Lord, we had with his People; to our mutual Satisfaction, and to the Honour of his glorious Name.

We went next Day to *Armagh*, and there, in the Afternoon, had a Meeting; wherein the Lord's Power was eminently manifeſted, to bear up our Spirits, in our Teſtimony to his Truth and Way of Life, among many bruitiſh People, and Soldiers that thronged in. And after the Meeting brake up, there was One (more wicked than the reſt) broke out in a clamorous manner, vilifying Friends, and our Principles, and our Meetings: but the more ſober of the Soldiers appeared againſt him, on the behalf of Friends.

We took a long Journey next Day, to *Belturbet*; in order to be at the Weekly-Meeting there, on the Morrow: and a very tender open Meeting it was, to the Glory of our gracious God; whoſe overſhadowing Power, and refreſhing Preſence, was bleſſedly enjoyed, to the Satisfaction of his waiting People.

After the Meeting, we went that Night to *Cavan*; and were next Day at a Weekly-Meeting there: where the Lord, in his wonted Kindneſs, crowned our Aſſembly with his refreſhing Preſence; bleſſed be his worthy Name for ever. And after that Meeting, we went to *Old-Caſtle* at Night; and were at a Weekly-Meeting there next Day: and the Lord's Mercy and Goodneſs was ſtill continued to us; bleſſed and praiſed be his Name for evermore, *Amen*.

The

The next Day we travelled on to the Moat of *Granoge*. And the Day following (being the Firſt Day of the Week) there was a large and precious Meeting.

From thence next Day we went to *Edenderry*, and had a Meeting there on the Morrow; where many Soldiers came in, and ſate ſoberly to the End: and the Lord's heavenly Power was over all, to the Comfort of the Upright in Heart.

Next Day we went to *Mount Meleck*, to the Weekly-Meeting there; where again the Lord's tender Love was renewed, and his living refreſhing Preſence witneſſed, in the mid'ſt of his Gathered Ones: bleſſed be his worthy Name for ever.

Here we made a little ſtop, and (having no Opportunity for any Meeting) we ſpent three Days in viſiting Friends at *Athy*, *Caſtle-Dermott* and *Philips-Town*. And in this Vacancy, I wrote ſeveral Letters for *England*; whereof one was directed to Friends of *Reading*-Meeting, and elſewhere in the County of *Berks*: and it was thus Worded.

Dear Friends,

'TO whom my entire Love ſincerely reaches, in our Lord Jeſus Chriſt, and Salutes you all, my dear Friends and faithful Brethren and Siſters, who are concerned in your Souls for God's Cauſe, and

'and engaged for the Truth, as it is in 'Jeſus our Lord; againſt him that is out 'of Truth, whatſoever Likeneſs he tranſ-'forms himſelf into. I can truly ſay, you 'are often in my Mind, and my Soul is 'concerned for you, in ſincere Breathings 'to my God and your God: that he would 'give you (in the Riches of his Goodneſs) 'Power, and Patience, in his meek and 'lowly Spirit, to abide Stedfaſt, and to 'travel on in the pure Leadings, and Gui-'dance of him who is the Lamb; that per-'fect Victory, through his Life, in the End 'may be obtained. When I conſider the 'greatneſs of the Power of Darkneſs, which 'gradually in many Veſſels hath prevailed, 'and in that deep Subtilty, and Deceive-'ableneſs of Unrighteouſneſs, whereby ma-'ny unwary Souls have been beguiled and 'enſnared; and ſo through Affection, or 'By-Ends, giving up themſelves to Obey 'the transformed Enemy, they have come 'by degrees to loſe their Tenderneſs: and 'Jealouſies and Prejudices have Entred; 'and Hardneſs and Darkneſs has grown 'upon them inſenſibly. So it is, Even as 'when the Good is Embraced by belie-'ving, and heartily joined unto; then a 'Growing, and being leavened into the 'Good is known. And likewiſe on the 'Contrary, when the Love of the Truth 'is not received, and watchfully lived in;

'then

'then the Enemy beguiles with a Likeneſs: 'and a little of his evil Leaven, given way 'to, will leaven the whole Lump.

'O my dear Friends, what great need 'of Watchfulneſs is there, and Chriſtian 'Circumſpection, by every one of you, in 'an eſpecial manner, to be conſtant in! 'and that a double Portion of heavenly 'Wiſdom, that is pure and peaceable, gen-'tle, *&c.* may be breathed after, and wait-'ed for: that in all your Practices, your 'Lights may ſhine, and your Converſations 'may Preach, and prevail where words 'can have no place. For the time is come, 'that a ſerious Inſpection will be made in-'to the Lives, and Deportment of Diſ-'agreeing Parties, whoſe Words may be 'alike; and Concluſions will be drawn there-'from, that where the Power, and Spirit 'of Chriſt doth indeed rule within; there 'the Fruits of it may be diſcerned without. 'And ſo on the contrary, where the Evil 'Root of Bitterneſs is embraced; the Fruits 'thereof cannot be hid: but will mani-'feſt themſelves to that Eye, which God 'opens in People to try and prove all 'things by.

'O my Friends, my Soul's deſire is, that 'we all may quit our ſelves, like Men and 'Women really concerned for God; and 'caſt off every Weight and Burden, or 'what ever would incumber our Minds, or

'any

'any ways hinder us from making full 'proof of our Faithfulneſs to our God, 'for his Glory, and for the good of all 'People, in this our Day and Time. And 'that we take great heed, leſt the Cares 'of this preſent Life do choak the pre-'cious Seed, or hinder the Spreading of it 'in our Hearts, and the Appearances of it 'in all our Practices. For this is certain, 'We cannot ſerve God and Mammon. If 'the Mind be hurried, and incumbred with 'the Concerns of this World; the Heart 'will ſoon be Over-charged and Surfeited: 'and then the Soul is diſtempered, hurt 'and oppreſſed; and at length comes to 'be taken Priſoner, captivated and enſla-'ved; and ſo rendred wholly uncapable 'to ſerve the Lord, while in that State.

'Wherefore let all, who through the 'Knowledge of the Truth, have obtained 'Freedom in any Meaſure; O let every 'ſuch an one ſtand faſt, in that Liberty 'wherewith Chriſt hath made them free: 'and take great heed leſt, in heart, there 'be a Drawing back; and a Coming to 'be Entangled, and ſo brought into Bon-'dage again.

'And Friends, I deſire that a tender Re-'gard may ſtill be had to thoſe that are 'gone into Oppoſition and Separation; 'that no Occaſion may be given, which 'may be any Obſtruction to their Return-'ing:

'ing: for while any of the Sheep's Nature, 'or Lamb's innocent Life, is abiding in 'them, there is ſome hopes of their Re-'turning to the Fold. And now our Chri-'ſtian Skill is, with all diligence, to be 'imployed in a continued Care; that not 'only all Occaſions of Stumbling may be 'avoided: but that all holy Endeavours 'may be uſed to Recover, and bring them 'back again to the Fold; even in that 'Love, which would take up the ſtrayed 'Sheep upon the Shoulder (that cannot 'be got to go) and cheerfully bring it to 'the Fold with Joy.

'Oh! my Friends, In this Exerciſe it is 'not words will reach; nor verbal Rea-'ſonings or Diſputings prevail. It muſt 'be Deeds, and daily Practice, which will 'be effectual, either to clear our ſelves, 'or recover any of them. And for this 'End, Friends, let our moderation be 'known to all Men: Give open evidence 'that we are not immoderate in our Deſires 'nor exceſſive in our Exerciſes, in matters 'relating to this World; and let our daily 'doings declare, that we are ſeeking a 'Kingdom that is not of this World; and 'are laying up Treaſure in Heaven, and 'are Coveting to grow Rich towards God. 'And if we do not exceed them in our de-'portment, and give open evidence of our 'moderation, in our management of

'Earthly

'Earthly matters; that our Hearts are 'redeemed from the Earth, and our Love 'and Affections fixed on heavenly things: 'I ſay, if this do not openly appear, we 'cannot be excuſable before the Lord; but 'guilt will lie at our Doors, of unfaithful-'neſs towards our God, and of being ſhort 'in our Duty towards others, as aforeſaid.

'So dear Friends, I knowing, in ſome 'meaſure, the Enemies ſnares and work-'ings, and how many this way have been 'beguiled, in giving way to let their 'Minds be drawn out, in uneager purſuit, 'and earneſt reaching after Earthly Riches; 'whereby a diſcompoſure of Mind hath un-'awares been run into, and deep Sorrow 'brought upon the Soul, as the reward of 'it; Wherefore in true, tender, brotherly 'Love, I could not be clear without ſend-'ing theſe Lines, as a token of that Love, 'and Chriſtian Care, that is in my Heart 'for you all; ſincerely deſiring your Wel-'fare and Preſervation. And in that Love 'and Life, wherein we may feel one ano-'ther preſent in Spirit, though abſent in 'Body; I do dearly ſalute and greet you all, 'deſiring your Prayers to the Lord for me, 'who am

Written at *Mount-Meleck* in *Ireland*, the 16th of the 4th Month, 1687.

Your Dear Brother

OLIVER SANSOM.

POST-

POSTSCRIPT.

'MIND my Love very dearly to
'Friends at the next Quarterly
'Meeting (if this comes timely to hand,)
'and let this Epiſtle be made publick a-
'mong Friends, as in the wiſdom of God
'a ſervice is ſeen. Things here in *Ireland*
'are quiet, Meetings large and full, and
'Friends freſh and lively, and zealouſly
'Concerned for the Intereſt of Truth.

Having diſpatched this, with other Letters, for *England*, we left *Mount-Meleck* on the 19th Day of the 4th Month (being the Firſt-Day of the Week) and went to a Meeting at *New-Garden*; Where (notice beforehand having been given) was a very large Meeting: And, through the Lord's living Preſence and Power, manifeſted among us, it was a good Time and Seaſon of Refreſhment, and of Comfort unto the breathing obedient Ones; and of Reproof to the Slothful and Diſobedient.

On the 21ſt we had a Meeting at *Ballinakill:* And the next Day another at *Mount-Rath:* And the Day following, at *Knock-Bally-Maker* (*James Richardſon*'s Caſtle) we had a Meeting, where beſides Friends, many others came in. And at all theſe, the Lord our God was exceeding good unto his People,

People, in their aſſembling to wait upon him: for which let the Gory and Praiſe be aſcribed to him for evermore.

From thence we Travelled the next Day 32 long Iriſh Miles, to the City of *Limerick*; and went the Day after to their Six-weeks Meeting, where we had good Service for the Lord, to the comfort of Faithful Friends. Here we tarried the next Day alſo (which was the Firſt-Day of the Week) and had two Meetings; In which the Lord's tender Love was ſtill continued to us, bleſſed be his Name, to the great Encouragement, and comfort of his People.

Next Day we travelled to *Charlowfield*, and had a Meeting there on the morrow: And another the Day following at *Mallah*: In both which, the Lord our God ſtill attended us with his Goodneſs and Mercy, to our Soul's ſatisfaction; bleſſed and praiſed be his holy Name.

After the Meeting, we rode that Evening 12 Miles, to the City of *Cork*, in extream wet weather: And paſſed thence next Morning to *Bandon*, to a Meeting before appointed there; where alſo our tender God was very good unto us, in refreſhing our Souls together with his People; Glory over all, and endleſs Praiſes be given to him for evermore.

Next Day (being the Firſt of the Fifth Month) we returned to the City of *Cork*,

to

to the Weekly Meeting there, And it being the time of the general Six-Weeks Meeting for the Province of *Munſter*, we tarried there three Days.

On the Firſt-Day of the Week, there were two Meetings; in both which, the bleſſed refreſhing Preſence of the Lord was ſweetly and comfortably enjoyed, in the midſt of his gathered People, to their great Satisfaction.

Next Morning the Meeting began about the Ninth hour, and continued in Worſhip until the Twelfth: In which time many Teſtimonies were born of the Lord's great goodneſs to his People; and divers Exhortations were given to Friends, to ſtir them up to Faithfulneſs, in Obeying and Serving the Lord, and to be diligent in doing their Duty, in all points wherein they are concerned; eſpecially in Educating and Training up their Children carefully in the Truth. And the Lord's bleſſed Power was witneſſed to be over all; to the tendering many Hearts, and Convincing and Reproving for Remiſneſs in that matter, and ſo Concluded in Prayer. And then Friends ſate down again, and applied themſelves to conſider of their Buſineſs, relating to Truth, and the Affairs of the Church; which was propoſed, managed and concluded in much Calmneſs, Love and Unity; and about the 4th hour the Meeting

Meeting ended: And all along the Lord was exceeding good unto his People, in vouchſafing his living refreſhing Preſence in the midſt, to their great Comfort and Encouragement; for which let all the honour and glory, and pure living Praiſes be aſcribed unto him, who is the God of Life, over all bleſſed for ever, *Amen.*

Next Day, being the Fifth of the Fifth Month, we left the City of *Cork*, and my dear Companion *John Beard* and I, finding it convenient for the Service of Truth, agreed to Travel apart for two or three Days. So he went to a Meeting at *John Fennel*'s Houſe, at *Kil-commonbig*; and I went to *Youghall*. And the ſame Evening there was a little Meeting at *Deborah Sandhams*, which was lively, freſh and comfortable to the upright in Heart.

The Day following, a Meeting being appointed at the Meeting Houſe in *Youghall* many of the World's People came in, as well as Friends; and the enjoyment of the good Preſence of our tender God was known in the midſt, which made it a good time to the ſincere hearted.

The ſame Day I went to *Tallow*, and having ſtaid there a ſhort time, went afterwards to *Copper-queen* to lodge; and from thence next Morning went to a Meeting at *Clunmell*. Where, according to agreement, I met again with my dear Companion, and the

the living, opening Power of our tender God was ſweetly enjoyed, to the Refreſhment, and Satisfaction of his breathing People, and to the Honour and Glory of his everlaſting Name.

That Evening, and again next Morning, we viſited a Friend, that was kept a cloſe Priſoner in *Clunmell*, for refuſing to pay Tithes; his Name was *Gerſhorn Boat*, a tender ſenſible Friend. And after we had been refreſhed together, taking leave of him, we went forward to *Waterford*; where, on the Tenth of the Fifth Month (being the Firſt-Day of the Week) we had two large, precious Meetings, at which many People, beſide Friends, came in to hear; and the Heart-tendering Power, and overcoming Love of our God, was over all, bleſſed be his Name for ever.

From thence we went next Day to *Roſs*, and ſo to *Wexford*; and on the morrow had a Meeting in that Town; wherein our tender God was pleaſed, as at other times, to renew his Refreſhing Love and Life, to the ſatisfaction of his Hungry and Thirſty Ones; who in the Senſe thereof did praiſe his Holy Name together.

The ſame Evening, we went about Four Miles to *Francis Randalls* at the *Deeps*; and the next Day, to a Meeting at *Lambs-Town*, at the Widow *Cuppages*; and the Lord

Lord our God, who never fails them that fear him, did alſo make this a time of Refreſhment to his waiting People.

The next Day, we had a Meeting at *Edward Goddin*'s Houſe, near *Anniscorphy*; which was very large and precious. And the ſame Day, after the Meeting, we travelled 13 Miles, to *Kil-conner*, where *John Watſon* lives.

Then early next Morning we went, with many Friends in Company, towards the Six-Weeks Meeting for the Province of *Leinſter*. And as we went by *Carloe*, we viſited a Friend that lay Sick; with whom we ſpent ſome time in waiting on the Lord, and I was moved to ſupplicate the Lord on the Friends behalf. Which done, we paſſed on to *Athy*, where alſo we ſpent ſome time with Friends; and there my Companion was free to tarry that Night: But I paſſed on, with the Friends, to *Mount-Meleck*.

Next Morning (being the Sixteenth Day of the Fifth Month) we met together again at *Roſenalloes*, at *William Edmundſon*'s Houſe, where the Province-Meeting was to be held that Day.

About the Tenth hour it began, and continued about three hours in Teſtimonies to the Mercy and Goodneſs of God; and alſo in Doctrine, Exhortation, Reproof and Admonition, tending to the Building up

up one another in the moſt holy Faith, and ſo concluded in Prayer. Then Friends went to conſider of the buſineſs relating to the Affairs of the Church; which being diſpatched, about the Sixth hour in the Evening, the Meeting comfortably concluded.

Next Day (being the Firſt of the Week) the Meeting began there again at the Tenth hour, and was very large, for Friends came thither from all parts of the Province; and it laſted near five hours, and the Lord was exceeding good unto us with his People, beyond expreſſion, in Crowning our Aſſemblies with his refreſhing Preſence; and the over-ſhadowing of his glorious Power was ſenſibly witneſſed; endleſs Praiſes and Thankſgivings be offered up, and aſcribed unto him over all, for evermore, *Amen.*

After this Province-Meeting was ended, and we were clear of that place, we paſſed away the ſame Evening, in Company with many Friends, to *Mount-Meleck*, and had a Meeting there that Evening; to which many People came in, and ſome ſo late, that the Meeting laſted until the Tenth hour at Night, or after; and the Lord's precious Preſence was ſtill enjoyed, in great Love, and Favour, according to the ſincere deſires of his tender Ones; bleſſed be his Name for Ever.

Next

Next Morning we went to a Meeting appointed at *Athy*, where many of the World's People came. Among the reſt, there were two Fryars, who deſired the Friend of the Houſe to let them in a back-way, that they might not be ſeen, becauſe they ſaw ſeveral Papiſts about the Door: So they ſtood in a by-Room privately, where they might hear, and not be ſeen. And the Lord's Goodneſs was extended, in the clear Openings of his Life and Power, ſo that the Teſtimony of Truth went forth very Convincingly, for the informing the Inquirers, and Anſwering the Oppoſers, and diſcovering and detecting the Erroneous Doctrines, and Principles, and ſuperſtitious Practices of that dark Generation, of the Romiſh Sect. And the Meeting concluded quietly and well.

The next Day we had a Meeting at *Kilconner*, at *John Watſon*'s Houſe; and the Lord did ſtill graciouſly accompany us with his Preſence and Power; to our Comfort and Encouragement amongſt his People; bleſſed be his worthy Name for ever.

Here, at *John Watſons*, we reſted one Day, moſt part of which we ſpent in writing Letters to ſeveral Friends.

And having ſent to appoint a Meeting at *Bellinacarge*, in the County of *Wicklow*, we had a Meeting there the next Day; and

and another on the morrow at *Kilmurry*, at *John Wickham*'s Houſe; where ſtill we had great cauſe to acknowledge that God is good to his *Iſrael*, and never ſaid to the Wreſtling Seed of *Jacob*, Seek my face in vain; for which great favour, let the Glory over all, and pure eternal Praiſes be breathed forth unto him for evermore.

Next Firſt-Day (being the 24th of the 5th Month) my Companion went to a Meeting that he was not clear off, in the County of *Wexford*. But I went to a Meeting newly ſet up, at a place called *Crownolea*, in the Barony of *Shillaly*, and *John Watſon* went with me; and abundance of the World's People came in, and were tender; for the Lord's Power and Life were over all, to the Refreſhing and Comfort of the longing Souls; Bleſſed and Praiſed be his worthy Name for ever.

Thence we went to *Wicklow*, where we had a good Meeting, and pretty large: And the next Day another at *Bellcane*. In both which the Lord our God was very good unto us; Refreſhing and Supporting us, in all our Exerciſes among his People, with his Power and Preſence; praiſed and magnified be his Holy Name for ever.

From thence, next Day we travelled Twenty Miles to *Dublin*, and reached the Weekly Meeting there; and in the Senſe

of the renewed love of our God to us, both we and Friends were well refreſhed together.

Here we tarried, until the Firſt-Day following; and then were at two large Meetings there; and the Lord's bleſſed Preſence was livingly witneſſed in the midſt, as at other times, to the refreſhing of his People, his own Heritage; bleſſed be his Holy Name for ever.

On the Third Day of the Week (being the Second of the Sixth Month) we went a little way into the Country again, and had Meeting at a place called *Kilteel*; and another on the morrow, at a place called *Baltebois*; and at both theſe Meetings alſo, the Lord's Love was renewed, and his goodneſs largely extended, to the Comfort of his tender-hearted People, and to the Glory of his heavenly Name.

After the Meeting at *Baltebois*, we returned that Evening to *Dublin*, and on the next Day, were at the Weekly Meeting in that City; where alſo we tarried till the Firſt-Day following; and were at two large Meetings there that Day. And the Lord's bleſſed refreſhing Preſence was ſenſibly enjoyed, to the Comfort and Satisfaction of his tender breathing ones. And indeed, we have good cauſe to acknowledge, and that to the Glory of our God, that he was pleaſed to manifeſt, and ſhed abroad

abroad the precious Savour of his Grace and Life, in all places where we went. Oh! unto him, who revealed and renewed ſtrength in our weakneſs; unto him, I ſay, be all the Glory, Honour and Thankſgiving rendred and returned, and Wiſdom, Majeſty and Dominion over all aſcribed, who is the King eternal, the only wiſe God, bleſſed for ever and for evermore, *Amen.*

The next Day there was a Meeting, to which I went; but my dear Companion, not being well, did not go. I found it a Refreſhing Meeting, and was Encouraged in my Service, in the ſenſe of the Love and Goodneſs of the Lord among his waiting ones.

The Mens Meeting for that City was on the next Day, to which we both went, and were truly comforted and refreſhed, among them who were concerned in good earneſt, for the Glory of God, and the Proſperity of his holy Truth, and the good and welfare of his People.

The laſt Meeting we were at there, was on the 11th of the 6th Month, 1687. and there was a Marriage ſolemnized there that Day. And the Lord our God (whoſe Mercy endures for ever, and his Loving-Kindneſs never fails them that truſt in him) was exceeding good unto his People there; ſo that we were mutually refreſhed toge-

ther, and made joyful in his Houſe of Prayer. And indeed, all along throughout our whole Journey, although with continual and hard Travel, we much ſpent our ſelves, yet did our tender God ſtill give us freſh Encouragement, by renewing our ſtrength from Day to Day; and made his way, (wherein he led us) pleaſant, and his Yoke we did indeed find to be eaſy; for which let the Glory over all, and Eternal Praiſes be aſcribed unto him; who is God over all, bleſſed for ever, *Amen.*

And now, feeling our Spirits clear of any further Service in that Nation, and an opportunity preſented for a paſſage to *England*, by a Ship called the *Dolphin*, bound for *Cheſter*; we went on board, the very ſame Evening, and after the Meeting; many Friends accompanying us to the Ship; and in endeared Love and Unity in the Truth, even in much tenderneſs of Brotherly Affection, we parted there with them.

But the Tide being much ſpent before the Ship was ready, we could not get out of the Haven; but were fain to caſt Anchor, and tarry there all Night.

Next Morning we weighed Anchor and got over the Bar about the 9th Hour; and with a freſh Gale of Southerly Wind Sailing on, we came near *Holy-head* about Sun-ſet.

But

But in the Night, the Winds roſe, and the Weather was Stormy and Tempeſtuous, and the Ship toſſed extreamly; inſomuch, that many were in Fear of being Caſt away; for ſometimes the Ship did ſeem as if ſhe were plunged quite under Water; which made many of the Paſſengers often Cry out, and fall to their Prayers, and a great noiſe they made, of various Notes, according to the Diverſity of their Humours, for about two Hours.

But as for us (my dear Companion and me) through the Love of our God, we found an Anchor for our Souls, both ſure and ſtedfaſt; ſo that we ſat quietly, truſting in the Lord, with our Souls reſigned up unto him.

And in this time of great diſtreſs, we ſpake to the Paſſengers (who were about Sixty in Number) concerning the Condition of their Souls. And they were willing to give ear then, being low in their Minds, and (as they thought) in great danger: Some of them promiſed that if the Lord would deliver them this time, they would live a new Life; and many ſuch like expreſſions they had. But the Lord, in his own time, was pleaſed to abate the Winds, and the Swelling of the Waves; and in his great Mercy brought us all ſafe to Land, on 13th Day of the 6th Month, about the 12th Hour of the Day; and we went to

Cheſter that Afternoon, which was Twelve Miles.

The next Day (being the Firſt of the Week) we were at the Meeting in *Cheſter*, and (notice having been given over Night) it was pretty large; and the tender Love of our God was preciouſly renewed amongſt us, to the Comforting and Refreſhing the ſincere Travelling ones.

From thence we paſſed next Day to *Shrewsbury*, and on the morrow, we had a Meeting with Friends there; and the next Day another at *Brouſly*, and ſo went to *Bewdly* at Night; and from thence next Day to the Weekly-Meeting at *Worceſter*. In all which Meetings, ſince we arrived in *England*; the Lord was exceeding good to us, even as he had been in *Ireland*. So that, to his Glory, we have good cauſe to acknowledge; that as he was pleaſed to lead us forth, from our outward Habitations; ſo he preſerved, and ſupported us by his Power, and conducted us all along by the hand of his Love, in all our Exerciſes, Travels and Services that he led us into; and alſo by the ſame heavenly hand, brought us back again ſafe to our outward Habitations; after we had travelled in this Journey more than 1100 Miles.

After my return home, I laboured in the ſtrength of the Grace which the Lord had given me, in his Work and Service; viſiting

viſiting the Meetings of Friends in our own County, and other adjacent Counties, and ſometimes at *London* and *Briſtol*, and other remote places; of which, to give a particular Narrative here, would be too tedious.

It was now a time of ſettled Liberty, and Toleration from the Government; brought about by the Providence of our God, that the Weak and Feble ones might be ſtrengthened, and built up; and ſuch as had been ſcattered in the late ſtormy times of Perſecution, might be gathered again into the Fold.

But though General Sufferings were for the preſent removed; yet Particular Suffering ſtill remained, as for Tithes and other Eccleſiaſtical Demands, which lay heavy where they fell. Beſides which, occaſional Sufferings ſometimes fell on ſome, of which ſome part fell to my ſhare, on the occaſion following.

In the Year 1690. There came forth a Poll-Tax, by Act of Parliament; in which all Prieſts, or Miniſters (ſo called) having a Benefice of 50 *l.* a Year, were Taxed to pay 20 *s.* And all Preachers, or Teachers belonging to any Diſſenting Meetings; were ranked with them, to be Taxed. And hereupon, I (though very unjuſtly) was numbred amongſt the Hirelings, that had 50 *l. per Annum* for Preaching; and

as they, ſo I was Taxed 20*s.* although, I never received a Penny for Preaching in my Life. And becauſe I refuſed to pay the ſaid Tax (and thereby to have owned my ſelf an Hireling, which I never was) my Goods were diſtrained by *Philip Farmer* (one of the Collectors of the ſaid Tax) who, with *James Mills* Tithingman, came to my Houſe, on the 14th Day of the 6th Month, 1690. and carryed away one End of dyed Cotton-Fuſtian, being 20 yards; which, at the loweſt Price, was worth 20*s.*

Some little time after this, it pleaſed the Lord (in whoſe hand) are the Hearts of all Men, to bring a cloſe Exerciſe upon me, for the removing of my outward Habitation, from *Farringdon*, to *Abington*. I had had ſome little Touches on my Mind about it, at certain Seaſons, for ſome Years before. But now, in the 10th Month of the Year 1690. the Concern came upon me with greater weight; and was backed with theſe Conſiderations, that Three of the Men-Friends of *Abington* had lately been removed by Death; that the Meeting there was very ſmall; and hardly likely to be continued, without ſome additional Aſſiſtance. Whereupon a Travail of Spirit came upon me, and a ſecret Cry was often in me, on this wiſe. O that the Lord would be plaſed to make me an Inſtrument in his Hand, to Reach to ſome

of

of the Profeſſors in that place! For there were abundance of Profeſſors, *Baptiſts* and Others; and many of them, I was ſenſible, had tender Breathings after the Lord: but were greatly Clouded under their Forms; and too many of them prejudiced againſt the Truth, through the falſe Inſinuations of their Preachers and Teachers.

After I had thus been Exerciſed for a while, at length, in a Yerning of Bowels for the Good of Souls, and for the Intereſt and Advancement of Truth, I did with the Unity of Faithful Friends, before whom I had timely laid the Matter) remove from *Farringdon*, in true Self-Denial (and to my outward Detriment for Truth ſake, as I had done before in Coming to *Farringdon*) and began to ſettle in *Abington*, in the 7th Month 1691.

But I was ſcarce fully ſettled there, before another Poll-Tax came forth, granted by Act of Parliament; by which (among other Matters) it was Enacted, That all Miniſters (ſo called) having a Benefice of 60 *l.* a Year, or upwards; and all Preachers and Teachers in any Congregation whatſoever, ſhould be taxed, and made to pay 20 *s.* Quarterly for one Year. Upon this I was taxed by the Aſſeſſors, and ſet down in their Rate to pay 20 *s.* Quarterly. But when the Collectors came and demanded it, I refuſed to pay it, for Conſcience ſake to-

wards God; becauſe I had never received Penny for Preaching; and therefore I could not be clear to agree to pay any thing for it. For as what I Preached, I received freely from the Lord: ſo I freely Communicated the ſame unto others. Wherefore I could not Conſent to be numbred with the Hirelings, or ranked among them who took *60 l.* a Year, or upwards, for Preaching.

There were then ſeveral *Baptiſt*-Preachers in *Abington*, who were alſo taxed for Preaching; and ſome of them ſpake big, pretending they would not pay it, whatever they ſuffered: but at length, to eſcape Suffering, they did comply.

But for my refuſing to pay the ſaid Tax, the Officers, (namely) *Robert Weſt*, *John Bowles*, *Thomas May*, *William King*, *Harim Pledell* and *Nathanael Hart*, (the Six Collectors of the Poll-Tax) with two Conſtables, two Tithingmen, and the Belman, came to my Houſe, on the 14th Day of the 3d Month, and diſtrained and carried away, as followeth, *Viz.*

	l.	*s.*	*d.*
17 Yards and ¼ of Cotton-Fuſtian, worth —	00	17	03
10 Doz. of beſt Laces two Yards long, worth —	00	08	04
5 Dozen and three Laces more, worth — —	00	03	10
	01	09	05

When

When the Officers had Sold theſe Goods, they came and brought One Shilling, and throwing it into the Houſe, went away.

The Commiſſioners that ſigned the Warrant for this Diſtreſs, were *Robert Selwood*, *John Payn*, *Robert Blackaller*, *James Corderoy*.

When the time came for the ſecond Quarterly Payment, two of the before-named Collectors, *Rob. Weſt* and *John Bowles*, with *Robert Pumphry* Conſtable, came to my Houſe, and diſtrained and carried away

a new Furnace, which coſt	01—02—00
and a New 4*to* Bible, worth	00—10—00
	01—12—00

A while after, theſe three Officers came again, hectoring and raging; and there being nobody at home, but my Maid-ſervant only, they ſearched my Houſe, from Room to Room; and at laſt took off from one of the Beds, a Pair of Blankets and a Coverlett or Rug, well worth together — 01—02—00

And with them they took alſo Six Yards of Fuſtian-- 00—06—09

	01—08—09

But they brought the Furnace again:

So that what they took for this Quarter was —— 01—18—09

without returning any thing. And thus I was welcom'd to *Abington*.

But

But, to do the Commiſſioners right, they afterwards took my Caſe into Conſideration, and Excuſed me from the other two Quarterly Payments.

In the Twelfth Month of this Year 1692, we loſt a very honeſt Friend, and ſerviceable Man among Friends in our County, *William Auſtell* of *Oare*: He was an honeſt, faithful Man to the laſt, and died a Priſoner for his Teſtimony to the Truth.

So I continued in the Work of the Lord, in my Meaſure, ſincerely Seeking the Advancement of Truth, and the Welfare of Friends therein: and from the time of the laſt Poll-Tax in 1692. No outward Suffering came upon me until the Year 1696.

Then one *James Canaries* (called a Doctor of Divinity, and the chief Prieſt of *Abington*) ſent *Ambroſe Seeney* his Clerk, on the Firſt Day of the Sixth Month, to demand of me Tenpence a Year, for five Years, for *Eaſter*-Offerings: And I not anſwering his Demand, the ſaid Prieſt complained of me to *John Payn* the then Mayor, and *James Curtain* (that Year Juſtice of the Peace.) They ſent a Warrant to Summon me to appear before them; which I did, on the 26th of the 7th Month 1696, and called for the Prieſt, to prove his Charge. He was not there: but they ſhewed me the Paper of his Complaint; and ſaid, That

was

was his Proof. I told them, That was only his Say-ſo; which I denied: and it ought to be plainly proved before them, to my Face; elſe they ſhould take no notice of it.

I heard very little more of this Matter, until near a Year after. About which time the Prieſt prevailed with the then Mayor (whoſe Name was *Robert Blackaller*) and *John Payn* (who having been Mayor the Year before, was then a Juſtice in the Borough) to Summon me afreſh, to appear before them at the Council-Chamber, adjoyning to the Town-Hall: where I accordingly appeared, on the 31th of the 6th Month 1697.

When I came in, the Mayor ſaid, How do you do, Neighbour? What is the Reaſon you don't Pay the Vicar his Dues. I anſwered, I never read in the Holy Scriptures of any Vicars among the Miniſters of Chriſt; but the Vicars are all of the Pope's making: And both them, and their Maker, I utterly deny; and no Dues from me belong to any of them.

So there was nothing further done againſt me at that time, by reaſon that the Mayor only was there; and not the Juſtice.

But on the 14th of the 7th Month following, the Mayor and Juſtice being together, and the Prieſt with them, they

ſent

ſent for me to come before them at the Town-Hall. And when I appeared, the Mayor ſaid to me, Neighbour, I would have you pay the Doctor (meaning the Prieſt) his Dues. Thereupon the Prieſt ſaid, He did not claim it upon a Spiritual Account; but by the Law of the Land: and but what is his Due by Act of Parliament; which (ſaid he) all Subjects, of what Perſuaſion ſoever, ought to ſubmit to.

I anſwered, Thou can'ſt not Claim, by that Act, meerly as a Subject; but only as a Vicar: for as a Subject, any other Man (that is a Subject) hath as much right to Claim, as thou. But thou being in Place and Office, termed a Vicar (which the Pope was the Author of) on that Score it muſt needs be that thou Claimeſt: for if thou ſhould'ſt ceaſe from, and not perform thy pretended Office, thou would'ſt have no Law whereby to make any Claim at all.

Then the Prieſt uſed many Words to ſet forth his Right by Law for Five Year's paſt. But I told him, His Law, that he pretends to Claim by, had not been made one Year as yet; and ſurely no Law can puniſh a Man for an Offence committed before ſuch Law had its being: for the Scripture ſays, *Where no Law is, there is no Tranſgreſſion.*

Then

Then I ſhewed him the Judgment of the Attorney-General, which expreſly ſays, None could juſtly be Sued by that Act, for any Refuſal of Paying Tithes or Offerings, *&c.* which were due before the Seſſions of Parliament, in which that Act was paſſed.

The Prieſt thereupon ſaid, If I ſhould Claim but for the time ſince the Act was made; What will you ſay to that?

I anſwered, If thou would'ſt Excuſe me for one Penny; and ſay, If I would pay that willingly, it ſhould ſatisfie for all: I tell thee, I cannot do it, for Conſcience ſake; for indeed, though Law hath been occaſionally mentioned, I came not here to plead Law; but to plead Conſcience towards God, in what I refuſe and teſtifie againſt.

The Prieſt ſaid, He did marvel that any Man ſhould make Conſcience of that, which was a Right by Law. And further he ſaid, If the Prieſts under the Law had a Right; he had the like now, or to that Effect.

I told him, The Prieſts under the Law had a Right, by the expreſs Command of God, to receive Tithes, *&c.* which he had not: and yet they had no Authority to take them by force.

He ſaid, he could prove by Scripture that which was equivalent thereunto.

But I told him, He could not: and that thoſe then that took it by force were accounted Sons of *Belial*; as were the Sons of *Eli*, though they were Prieſts. I thought indeed (ſaid I, and I have ſaid it to ſome) that I took thee to be a wiſer Man, than to ſtain thy Coat for ſuch Trifles.

He ſaid, He was bound by his Oath to maintain the accuſtomed Dues: and began to Plead that it was matter of Conſcience to him, for his Oath's ſake, to proſecute me, if I did not Pay. And many more words he ſpake to the ſame Purpoſe; which they would not give me Liberty to Reply to: for they had determined beforehand what to do, and had prepared a Warrant in readineſs, which lay then on the Table, before I came there; and the Mayor and Juſtice afterwards ſigned it, to make Diſtreſs on my Goods.

The Prieſt, before reported, aſſerted, That Diſſenters had their Liberty by Law, on the Condition of Paying their Dues, *&c.* And ſaid he, If they refuſe to pay their Dues, they have no Right by Law to enjoy their Liberty in the Exerciſe of their Religion.

I ſaid, Thou do'ſt much Miſtake: for though the Act doth not exempt them from paying ſuch things as are unduly called Dues; yet if they do refuſe to pay them, they cannot therefore be deprived

of

of the Liberty granted them by that Law.

Then, as we were all paſſing away together, I ſaid to the Prieſt, Such Doings as theſe will be a blot in thy Scutchion; and remain to thy Shame, when thou art in thy Grave.

About 14 Days after, came *Francis Giles*, the Tithingman, with the Warrant before mentioned, and with him *Ambroſe Seeney* the Prieſt's Clerk, and *Richard Painter* the Belman; and for five Years pretended Dues, unjuſtly claimed by the Prieſt for *Eaſter*-Offerings for me and my Wife (which he computed to be 4*s.* 2*d.*) they diſtrained and took from me Two Groſs of Laces, worth, at the loweſt Price, Nine Shillings; and returned nothing. But in about half a Year after, this High Prieſt and Dr. *James Canaries*, died.

Sometime after this, I had a particular Exerciſe, on an unuſual Occaſion; which thus happened.

There was a Man, who had lived long in *Abington*, whoſe Name was *Robert Payn*, by Trade a *Woollen-Draper*, and by Religious-Profeſſion a *Baptiſt*: but his Wife was one of our Friends, and frequented our Meetings. It came to paſs, that this Man fell Sick and died, and on the 12th of the 10th Month 1697. his Body being to be laid in the Ground; his Wife invited me, with many

many other of her Neighbours, to her Husband's Funeral: and I, feeling ſome Drawings thither, went. When I came to the Houſe, there were two large Rooms, near full, and moſtly of the *Baptiſt*-People. And having ſat a little time, the Word of the Lord came weightily upon me; whereby I was moved to go into the middle of the Largeſt Room: and the People being all Silent, I declared the Truth, in a ſhort Teſtimony of the Light, or Manifeſtation of the Spirit of Chriſt, which all People are viſited by, and lighted withal; with more to the ſame Effect, which I ſpake for about a Quarter of an Hour. And when I ceaſed, one *John Tomkins*, an old *Baptiſt*-Teacher, made ſome Oppoſition. But I not having then Opportunity to Reply, I wrote him a Letter in Vindication of my Teſtimony; to which I never received an Anſwer.

I mentioned before, that Dr. *James Canaries*, the chief Prieſt of *Abington*, who cauſed my Goods to be taken away for his *Eaſter*-Offerings (as they call them) died about half a Year after. And as the Proverb ſays, Seldom comes a better: ſo, as bad as he was, a worſe ſucceeded him. His Name was *Anthony Addeſſon*; and he, as the former, was Prieſt of the Pariſh called St. *Hellens* in *Abington*.

This

This Man proſecuted me for Wages, though very Unjuſtly, becauſe I not only never imployed him, but always denied his Work. He proceeded upon the *Act for the more eaſie Recovery of Small Tithes*, &c. And made his Complaint to *John Spinnage*, the then Mayor, and *John Selwood*, the Town-Juſtice, in the Year 1702. not a-againſt me only, but ſome others alſo, for not paying him Tithes and Offerings. Whereupon they gave forth a Summons, for me to Appear to Anſwer the Prieſt's Complaint: but there was neither Time, nor Place mentioned in the Summons. I therefore told the Officers that ſerved it, That that Summons ſignified Nothing; which perhaps they might tell the Mayor: For the ſame Evening, the Mayor ſent one of his Officers to me, after the Ninth Hour, to have me come before him then, to Anſwer the Prieſt's Complaint. I told the Officer, It was an unſeaſonable time, and I was going to Bed(being partly undreſs'd;) And I thought the Prieſt's Buſineſs was not of ſo great haſt, but he might ſtay for a more convenient time: And I deſired him to tell the Mayor, that I ſhould be willing to come to him at any ſeaſonable time.

And to prevent any Miſunderſtanding, I went next Morning to the Mayor, and let him know, That it was not in Contempt of his Authority, that I did not come at his verbal

verbal Command; but only becauſe it was ſo late in the Night: and he confeſs'd it was an unſeaſonable time. Then I told him, I would willingly have an Hearing, to give my Anſwer to the Prieſt's Complaint face to face. And after ſome more Diſcourſe, he promiſed me fair Dealing; and ſo we parted fairly.

After this, I heard no more of it for ſeveral Weeks. But about two Months after, one of the Officers came and acquainted me, that a Warrant was granted to make Diſtreſs upon my Goods for the Prieſt. And the ſame Day, happening to meet with *John Selwood* the Juſtice, I asked him, If there was a Warrant againſt me? He ſaid, There was. I asked him, How they could grant a Warrant, without letting me have a Summons to Appear, that I might be heard in what I had to offer, in Anſwer to the Prieſt's Complaint? Why! ſaid he, Had you no Summons? I told him there was ſomething called a Summons: but neither Time nor Place mentioned in it for Appearance. But, ſaid he, Had you not a Summons to Appear laſt *Tueſday* at the *Guild-Hall?* I told him, I had none at all. Then he ſaid, He would adviſe me to Pay the Miniſter, and make an End of it. And ſo he paſſed away; and we had no more Diſcourſe.

Now

Now when this Warrant had lain in the Officer's hands ſome time, the Prieſt went to them, and (as they reported) did threaten them; that ſeeing the Warrant had been ſo long in their hands, and they had neglected the Execution of it: If they did not forthwith Execute the Warrant, within three Hour's time, and help him to his Money; he would put them every Man into the Crown-Office.

Upon this high Menace, the Pariſh-Officers (viz. *John Linſie*, *Flora Read*, *Tho. Bedwel* Conſtables, and *William Wells* and *Edward Baſeley*, (called Churchwardens) came in all haſt to my Houſe, on the 31th of the 5th Month 1702, to make Diſtreſs upon my Goods; and ſhewed me their Warrant: which when I had read, I deſired them to let me take a Copy of it; and they, with one Conſent granted it.

So I went to Writing, and they went on to take what Goods they pleaſed the mean while: But when I had juſt writ out the Copy, *John Linſie* came and took hold of the Paper I had written, and tore it away from me; ſaying, They were adviſed that it was not Safe for them, to let me have a Copy of their Warrant. So they ſeized, and carried away of my Goods, as followeth:

	l.	*s.*	*d.*
73 Yards and ½ of flat Silk Lacing, which coſt —	00	12	03
One Groſs and ½ of round Thread Laces, worth, at loweſt, — — —	00	06	09
5 Doz. and ½ of Woven flat Penny-Laces, worth	00	04	01½
3 Dozen of Bobbin-Laces, two Yards long, worth	00	02	06
Theſe Goods, at the loweſt Price, came to — — — —	01	05	07½

The Prieſt's Claim (according to the Cuſtom uſed in *Abingdon*) for two Years Offerings for me and my Wife, could be but 20 *d.* But there was 10 *s.* ſet down in the Warrant: for which they took the value of One Pound Five Shillings Seven-pence Half-penny; and returned nothing again then. But about a Year and half after, Part of the Goods, to the value of 9 *s.* were ſent back to my Houſe, with 2 *s.* 4 *d.* in Money. The Goods (being my own) I received; but the Money I refuſed: and the Meſſenger, that brought it, carried it back again.

Soon after they had taken my Goods away, in the Conſideration of their Unjuſt and Illegal Proceedings, I wrote a Letter to the Mayor and Juſtice, thus directed.

To

To the Mayor of Abington, *and* John Selwood, *Juſtice for the ſame Borough, Theſe.*

Friends and Neighbours,

'IF the Oppreſſed may have leave to 'Complain: then, I hope, you will not 'blame me for theſe enſuing Lines, in rela- 'tion to the Caſe depending between the 'greedy Hireling and me; whom he Per- 'ſecutes for Wages, though I never hi- 'red him.

'Firſt, as touching his Complaint againſt 'me; which the Law directs ſhould be made 'in Writing 20 Days after Demand: But 'this Prieſt never made any lawful Demand 'of me; not ſo much as to let me know 'what, or how much he did Claim.

'And as to your Summons, which was 'indeed but a Mock-Summons, having nei- 'ther Time nor Place mentioned in it, for 'Appearance; I think no Man can judge 'this to be a lawful Summons. Which 'Defect I thought at firſt to be an Over- 'ſight of the Clerk: but ſince, conſidering 'what hath followed, I rather conclude it 'to be a Deſign, to hide the Hireling, leſt 'by appearing Face to Face, he ſhould be 'made manifeſt.

'And as for ſending for me at near Ten 'at Night, without any Warning; it was

'both

'both Unſeaſonable and Unlawful: for the 'Law allows reaſonable Warning. And 'although I did not come, at that unſea-'ſonable time: yet on the Morrow I went, 'and told the Mayor, that my neglect of 'Coming was not in any Contempt of his 'Authority; but only becauſe it was ſo late 'at Night. And the Mayor knows, that 'he confeſs'd it was an Unſeaſonable Time. 'And then I requeſted the Mayor, to let 'me have an Opportunity to meet with 'the Prieſt Face to Face; that I might 'hear him prove his Charge. And the 'Mayor ſaid he would have me and the 'Prieſt ſpeak together, and agree between 'our ſelves. To which I replied, that ſee-'ing he had openly complained againſt me; 'therefore I thought it reaſonable he ſhould 'as openly prove, if he could, before my 'Face, what he had complained of againſt 'me behind my Back: or to that effect I 'then ſpake, as the Mayor well knows. 'And I further ſaid, that I deſired, and ex-'pected to meet my Adverſary, when and 'where the Mayor ſhould appoint. To 'which the Mayor anſwered, and ſaid, He 'hoped I ſhould have no cauſe to call him '(meaning the Prieſt) my Adverſary. So 'he promiſing I ſhould have fair Dealing, 'I parted with him. But he knows, there 'was not one word of what the Prieſt de-'manded, or of my Refuſing to Pay, that 'paſſed between us. 'So

'So I waited long, expecting a Summons 'to Appear, that I might give in my An-'ſwer to the Prieſt's Charge or Accu-'ſation, as the Act allows. But inſtead 'thereof, after ſome Weeks time, I was 'informed there was a Warrant granted 'to make Diſtreſs upon my Goods, for, 'what the Prieſt demanded: and what that 'was, I did not know, before I ſaw it in 'the Warrant.

'The Iniquity of this Prieſt's Covetouſ-'neſs, is much greater than was his Pre-'deceſſors; whoſe Demand was only Ten 'Pence a Year: but this Man's demand 'is Five Shillings a Year for I know not 'what.

'Pray Conſider, Is this fair or juſt; to 'give Judgment without hearing the Ac-'cuſed, as well as the Accuſer. It hath 'been laid down as a Maxim, That he 'who gives Judgment in a Caſe, upon 'hearing only one Party (though the Judg-'ment may be juſt, yet he) is an unjuſt 'Judge.

'And how could you ſay in your War-'rant, that *O. Sanſom* did appear, but re-'fuſed to pay, *&c?* I deſire you to Con-'ſider; When did I appear, and before 'whom, that any thing was demanded of 'me? Can any thing be more untrue? You 'know, an Appearance, in this Caſe, ought 'to be before two Juſtices: for the Law

'doth not Impower one to act alone 'in it.

'And whereas your Officers having gi-'ven me leave to take a Copy of your 'Warrant; juſt as I had writ it, one of 'them tore it away, and would not let 'me have it, that the Shame of your Do-'ings might not appear: I do Claim it (as 'my common Right, being a Subject) to 'have Copies (in caſe I will be at the Coſt) 'of all Proceedings againſt me (that are 'under colour of Law) both of the Prieſt's 'Complaint, and of your Summons, and 'Warrant for Diſtreſs: you know, you 'ought not to carry on things clandeſtine-'ly. Moreover the Act allows the Liberty 'of Appeal, in Caſe I am agrieved with 'your Judgment; and Ten Days after no-'tice given of what is adjudged, before any 'Procedure to Diſtrain: Pray, conſider how 'illegally you have dealt with me.

'And for the Prieſt to threaten the Of-'ficers (as they ſay he did) that if they 'did not execute your Warrant within 'three Hours, he would put them every 'Man into the Crown-Office; Doth not 'ſuch Language clearly diſcover, that he 'is not in the meek Spirit of Chriſt, or 'Practice of his Miniſters: but in the per-'ſecuting Spirit of Antichriſt, and in the 'Steps of Popiſh Hirelings; and that he 'ſerves not the Lord Jeſus Chriſt, but his

'own

'own Belly, and his Reward will be ac-
'cording to his Works.

'You are my Neighbours, and becauſe I
'love you, I am thus plain with you, and
'would not have you have a hand in gra-
'tifying the Avarice of Evil-minded Men.
'So committing my Caſe to the righteous
'Judge of Heaven and Earth, to whom
'you, as well as I, muſt give an Account,
'and receive a Reward according to our
'Deeds, I remain,

Your Well-wiſhing Friend,

Abington, the 3d of the 6th Month 1702. O. SANSOM.

The Prieſt was highly diſpleaſed with me for the foregoing Letter; and meeting me in the Street, he threatned to Sue me at Law for it. Whereupon, after ſome time, it came upon me, to write to the Prieſt thus.

Anthony Addeſſon,

'I Have had, for ſometime, a concern
'upon my Mind to write to thee, and
'in the Love and Fear of God to deal plain-
'ly with thee, becauſe thou doſt profeſs
'thy ſelf to be a Miniſter of Chriſt: But
'thy Fruits declare thee to be falſe, and
'of Antichriſt, like to the falſe Prophets

'and Hirelings, which the true Prophets,
'Chriſt and his Apoſtles teſtified againſt;
'as by the holy Scriptures is apparent.
'For *Iſaiah* cryed againſt them in his Day;
'and called them Greedy dumb Dogs, that
'could never have enough; that ſought
'for their Gain from their Quarter. Con-
'ſider, and ſee, if thou art not in the ſame
'ſteps. And *Jeremiah* ſaid, A wonderful
'and horrible thing is committed in the
'Land, *viz.* The Prophets prophecie falſe-
'ly, and the Prieſts bear rule by their
'means; and the People love to have it
'ſo, *&c. Jer.* 4. 30. and *Chap.* 23. through-
'out. See, if thou haſt not the very ſame
'Marks. And *Micha* declared againſt ſuch
'in his Days, that did Preach for Hire,
'and would cry Peace, Peace, to them
'that fed them; but them that would not
'put into their Mouths, they prepared War
'againſt, *Mic.* 3. Now ſee if this be not
'thy practice: Many other places of the
'Prophets writings might be mentioned,
'which mark thee out plainly: And Chriſt
'himſelf ſaid, Beware of falſe Prophets,
'which come in Sheeps Cloathing, but in-
'wardly are ravening Wolves; but by
'their Fruits, he ſaid, they ſhould be
'known. So that it was not by their
'Cloathing, or their Words; but their
'Works, or Fruits ſhould betray them,
'what Spirit they were of. And he alſo
'pro-

'pronounced Woes againſt thoſe, who 'walked in long Robes, and loved Greet-'ing in the Markets, and the uppermoſt 'Rooms at Feaſts, and to be called of Men 'Rabbi, or Maſter. Conſider whether thou 'art not exactly pointed out here, by 'Chriſt-Jeſus himſelf. Alſo the Apoſtles, 'in ſeveral of their Epiſtles, declared a-'gainſt ſuch as Taught for filthy Lucre-'ſake, and through Covetouſneſs, with 'feigned words, made Merchandize of the 'People: And pronounced a Woe againſt 'them that went in the Way of *Cain*, and 'ran greedily after the Error of *Balaam*, 'who loved the Wages of Unrighteouſneſs. 'Now ſee if thou art not as bad, or worſe 'than theſe: Let thy Doings ſpeak; which 'do evidently manifeſt thee to be worſe 'than thy Father *Balaam*: for although he 'loved the Wages of Unrighteouſneſs; 'yet he durſt not take it: but thou wilt 'have it, and take it by force; and bareſt 'ſuch Rule by thy means, making the Ma-'giſtrates do thy Drudgery, and compel-'ling the Pariſh Officers, by ſevere Threats, 'to be thy Executioners, for thy diſhoneſt 'Gain, to make a Spoil upon thoſe thou 'didſt never Preach to. Oh! be aſhamed, 'and bluſh for thy Wickedneſs; and do not 'preſume any longer to make a Trade of 'the Prophets words, and Chriſt's and the 'Apoſtles words, written in the Holy

'tures: when as the Holy Spirit, which 'was in them, hath given forth, in the 'ſame Scriptures, ſuch large and repeated 'Teſtimonies againſt thee and thy Doings, 'and all ſuch as thou art; who have run, 'but the Lord never ſent you, and ſo have 'not at all profited, but deceived the 'People. So theſe things I lay before thee, 'which by the Holy Scriptures (thou cal-'leſt thy Rule) are juſtly charged upon 'thee: and to the witneſs of God, in thy 'own Conſcience, I do appeal for Judg-'ment; which will one day Anſwer to the 'Truth herein teſtified. And whether thou 'wilt hear, or forbear, I have cleared my 'Conſcience of what lay upon me from the 'Lord to warn thee of: deſiring thou mayſt 'ſeek, and find a Place of Repentance, be-'fore it be too late. And if ever thou 'do'ſt obtain Repentance unto Life, thou 'wilt know that I am

Thy Friend, that deſires thy Soul's Eternal Welfare,

Abington, the 29th of the 9th Month, 1702.

O. SANSOM.

It was about two Years after this, before I heard of this Prieſt again. And then, in the 10th Month 1704. he made another Complaint againſt me, for more Tithes and Offerings. Whereupon the Mayor (whoſe Name

Name was *Joſeph Spinnage*) and *John Selwood* the Juſtice, ſent a Verbal Summons for me to Appear before them. I appeared accordingly, and the Prieſt was preſent to Charge; but had no Evidence to prove what he claimed: ſo the Matter was for that time deferred.

But ſo ſubtil was this greedy Prieſt, that a while after he wrote a Paper, containing on the one ſide his Complaint againſt me, and many others; and on the other ſide our Names, with the ſeveral Sums he charged on us. And under his Complaint there was drawn up a Warrant (bearing Date the 14th of the Month called *January* $170\frac{4}{5}$.) for Levying thoſe Sums by Diſtreſs, which the Prieſt had ſo Charged; in caſe Payment was refuſed.

To this Warrant the Prieſt prevailed with the Mayor and Juſtice to ſet their Hands and Seals, againſt at leaſt 40 Perſons, without giving us any Summons, or hearing what any of us had to ſay, in our own Defence.

This Warrant was kept private for near half a Year; ſo that neither I, nor any of our Friends concerned in it, knew any thing of it. But about two Months after the Date of it, the Mayor pretended that I, and two more of our Friends, ſhould have a fair Hearing, to give our Anſwer to the Prieſt's Complaint. Whereupon, accord-

ing to his Appointment, we went to his Houſe; and found the Prieſt at the Mayor's Door when we came: but when he ſaw us, he would not go in, but ſlunk away; ſo that nothing could then be done. Yet the Mayor then Promiſed us, we ſhould have a fair Hearing, before any further Proceeding ſhould be againſt us. So we heard no more of it until the 5th Day of the 7th Month following: at which time the Pariſh-Officers came to my Houſe, and ſhewed me the Warrant; and withal gave me Notice, that they muſt ſhortly make Diſtreſs upon my Goods, by that Warrant, unleſs I would pay the Prieſt's Demand.

Thereupon I went to the Mayor, and reminded him of his Promiſe; which he acknowledged, and ſaid he would ſpeak with the Prieſt again about it: which I ſuppoſe he did; for after two or three Days, he ſent me a Note, to deſire me, and another Friend to come to his Houſe. We went accordingly, on the 11th Day of the 7th Month 1705, and the Prieſt came alſo. And there had I a good Opportunity, in the Strength of the Lord, to Clear my Conſcience to the Prieſt's Face, in bearing my Teſtimony againſt his Unchriſtian Practices: ſhewing by plain Scripture, that he was in the very Way and Steps of the falſe Prophets, Hirelings, and falſe Miniſters; which

which the true Prophets, Chriſt and his Apoſtles teſtified againſt.

But the Mayor (though a Moderate Man) being loth to diſpleaſe the Prieſt, took his Affirmation without other Proof, and granted his Demand; which was twice as much as he by Law could claim. And the Prieſt having written a new Copy of his old Complaint, and writ a Copy of the old Warrant under; got the Mayor and Juſtice to ſet their Hands and Seals to this Tranſcript of his: wherein were the Names of abundance of Perſons of the Pariſh; with a certain Summ of Money ſet to every Man's Name, what the Prieſt was pleas'd to tax them at, for his pretended Dues. And this Paper of Names, filling near a Side of a whole Sheet of Paper, was tacked to the Warrant; which bore date the 14th of *January*, as before.

With this Warrant, the two Conſtables, (*William Lewis* and *William Hutt*, with *John Lindſie* and *Henry Hall*, called Church-wardens, came to my Houſe on the 21th of the ſaid 7th Month 1705. and for 5 *s.*—8 *d.* unjuſtly demanded, diſtreined, and carried away a Braſs Kettle and a Pot. The Kettle (which was worth 14 *s.*) they ſold for 11 *s.*—6 *d.* And brought the Pot home again, with 4 *s.*—10 *d.* in Money; which they ſaid was the Overplus. The Pot I received; but refuſed to take the Money:

whereat they ſeemed diſpleaſed; and as they went away, threw it on the Table, and there left it.

By what is above related, it may clearly be ſeen, How the Prieſts make the Magiſtrates their Servants, to do their Drudgery for them; though againſt Equity, and Juſtice.

Again in like manner, the ſaid Prieſt *Anthony Addeſſon* in the Year 1708, made his Complaint againſt me for not paying his pretended Dues: *Viz.* Tithes and Offerings to the then Mayor, *John Selwood*; and *Richard Ely*, Juſtice for the Borough of *Abington*; the ſaid Complaint was in Writing, and a Warrant cloſe to it on the ſame piece of Paper, and all one hand writing, which the Prieſt prevailed with the ſaid Mayor and Juſtice to ſet their Hands and Seals unto, in which Warrant was Liberty granted for the Prieſt to Endorſe on the Backſide thereof the Names of all in the Pariſh that were behind in paying what he claimed: and to charge them with what Sums he pleaſed, and to make Diſtreſs on their Goods in caſe of Non-payment, and I was Charged 6 *s.* 8 *d.* which was more than twice as much as by Law he could claim.

The ſaid Warrant was dated the 17th of the 1ſt Month 170$\frac{7}{8}$. and I heard nothing of it until the 8th Month following, and on the 29th Day of the 8th Month, 1708. the

1708. the Pariſh-Officers, namely *Richard Sanders* Conſtable, *Edmund Bowel* Church-warden, *John Hawkins*, Serjeant, and *Edward Snow* the Prieſts Clerk; came to my Houſe with the ſaid Warrant, which they let me ſee, but would not ſuffer me to take a Copy of it, though I much deſired it; they ſeiz'd and carried away 234 Yards of Clock-Line, worth 18 *s.* and upwards.

The ſaid *Richard Ely*, called a Juſtice of Peace, whoſe Hand and Seal was to the Warrant aforeſaid; who had as to outward appearance, carried himſelf ſmooth and loving towards me; but becauſe he did ſo unjuſtly, in ſigning this illegal Warrant, I could not be clear, but to write a Letter to him; a Copy whereof here followeth.

Abington the 30th of the 8th Month, 1708.

Neighbour *Ely*,

'YEſterday, ſome of the Pariſh Officers came to my Houſe with a Warrant, 'bearing date the 17th of the Month 'called *March* laſt, Signed by *John Selwood* 'and thee; whereby I was charged with '6 *s.* 8 *d.* pretended to be due from me to 'your Vicar: And for the ſaid Sum of 6 *s.* '8 *d.* they ſeiz'd and carried away of my 'Goods to the value of 18 *s.*

'Truly I do admire, that reputed wiſe 'Men, ſhould be thus impoſed upon by 'a falſe

'a falſe accuſer; as to grant his accuſation
'without proof; for of the ſaid 6 *s.* 8 *d.*
'there muſt be 5 *s.* of it, charged upon
'the Tithe of the Fruit of the Orchard
'at our Burying-Ground, for two Years;
'and then, the Fruit that I had thence at
'that time ſhould be worth 50 *s.* But
'I can truly ſay, from a certain aſſu-
'rance, that the Fruit that I had in that
'time, was not worth 15 *s.* And I chal-
'lenge your Vicar, and all his Agents,
'to prove that it was worth more if
'they can: Now thou knoweſt it is un-
'juſt, to charge a Man for Tithe of 50 *s.*
'when not worth 15 *s.* I deſire thee to
'conſider of it, whether thy Leader hath
'not cauſed thee to Err greatly in this
'matter, and in Love I adviſe thee to
'take heed in time how thou followeſt
'ſuch Leaders, leſt thou falleſt before
'thou art aware, into the Ditch of
'Eternal Miſery: I am concerned to be
'the more plain with thee, becauſe, I
'deſired thee when thou waſt Mayor,
'not to grant the aforeſaid Vicar a
'Warrant unleſs he brought good Evi-
'dence to prove what he demanded, ac-
'cording to the Act you pretend to pro-
'ceed by: Though I muſt acknowledge,
'that your Laws for forced maintenance
'I cannot own, ſo as actively to obey
'them; becauſe not agreeable to the Law

'of

'of God, and the Holy Scriptures: Yet 'I always ſubmit paſſively by patient 'Suffering, without Reſiſtance, according 'to our peaceable Chriſtian Principle, 'what the Lord permits to be exerciſed 'upon us.

'But if you had proceeded according to 'the Direction and Intention of the afore-'ſaid Act; as to cauſe the Complainant to 'prove his charge, by ſubſtantial Witneſſes 'before my Face; then you had not made 'your ſelves guilty of ſo great injuſtice in 'this matter. I do not complain, as being 'grieved for the loſs of my Goods; be-'cauſe it is for the Teſtimony of my Con-'ſcience, againſt falſe Teachers, who are 'ſuch as the Prophet called Dogs, *Iſaiah* 56. '10, 11, 12. Yea, greedy Dogs, that could 'never have enough, who ſought for 'their Gain from their Quarter: Surely 'it will not be eaſie to find a Man more 'greedy than my accuſer, whoſe Fruits 'makes him manifeſt to be one of them, 'that Chriſt ſaid would come in the Sheeps 'Clothing, but are Inwardly Ravening 'Wolves.

'I can truly ſay, that in love and good 'will to thee, and for the clearing of my 'Conſcience, I have written and ſent theſe 'Lines, deſiring thou mayſt Repent before 'it is too late, of what thou haſt done 'amiſs; that it may be well with thee, 'both here, and hereafter. 'And

'And know this, that I am not troubled 'for the loſs of my Goods, nor angry with 'thee, though unjuſtly deprived of 'em: For 'I can ſay, through the Lord's goodneſs 'to me, that I have a Treaſure which the 'Thief nor Robber cannot reach; yet I 'am ſomewhat concerned for thy ſake, 'that thou ſhouldſt be ſo drawn aſide to 'do injuſtice, as is before expreſſed; 'which may bring a blemiſh upon thy 'Name, and be of an ill Savour when thy 'Body is in the duſt: So in that Love of 'God, which can forgive injuries, and do 'Good for Evil, I take my leave and re-'main

Thy Well-wiſhing Friend,

OLIVER SANSOM.

POSTSCRIPT.

'IF thou pleaſe, thou mayſt let *John Sel-wood* ſee this Letter; he hath dealt un-'juſtly by me in the like caſe formerly: 'But I did clear my Conſcience to him 'in writing then; and to *John Spinage* alſo, 'the then Mayor; but I did hope for bet-'ter dealing from thee; though I have 'miſſed of my Expectation.

O. S.

Some

Some time after, the ſaid *Richard Ely* meeting me in the Street, ſaid to me, he had received a Letter from me, and was ſorry for what was done, but he did not think any harm in it; for the Warrant was brought to him with the Mayors Hand and Seal to it; and he was deſired to ſet his Hand and Seal, which he did, not deſinging any hurt to me, with more ſuch Words.

I told him, he ought to have done juſtice, and not to condemn a Man without hearing, or Evidence, ſo we parted.

And it was a Month or more before the Officers could ſell the Goods, but at length they Sold them at a very low Price, 12 *s.* 6 *d.* But when they had the Money in their Hands, the greedy Prieſt being not content with the 6 *s.* 8 *d.* charged upon the Warrant, but cauſed them to give him 4 *s.* more; as one of them informed me, upon pretence, that ſomething was due to him for former Arrears. In conſideration of this Prieſts Unjuſt and Illegal proceedings, I could not be clear without writing a Letter once more to him.

Which Letter was delivered to his own Hand, but he returned no Anſwer.

And about the ſame time, two of the Officers that took away my Goods, came to my Houſe, and ſaid, they had brought me ſome Money, which they ſaid, was the

the overplus after the Prieſt was paid. I then ſaid, as I never imployed them to Sell any Goods of mine, ſo I ſhould not Concern my ſelf with their Account; and when they ſaw I would not take it, they left 10 *d.* on the Table and went away.

CONCLUSION.

NOtwithſtanding the aforegoing Account of the Labours, Travels and Sufferings; as alſo the Teſtimonies concerning that Ancient and Innocent Servant of Chriſt *Oliver Sanſom.*

I am willing briefly to add what follows. He was a Man Sound in Doctrine, of a Savory and Exemplary Converſation, careful to Obſerve Chriſtian Diſcipline, and for promoting good Order in the Church of Chriſt; Faithful in his Teſtimony for the bleſſed Truth, diligent in Attending Meetings, at the Appointed Times, not only on Firſt-Days, but other Days of the Week: and to wait upon the Lord therein; And as the Lord was pleaſed to make him a Miniſter of the Word of Life, ſo as he was opened by the Power of it, he would therein exhort Friends to Faithfulneſs, and Perſeverance in the Work and Service of the Lord, and to keep up their Teſti-

Teſtimonies for him, and to Watchfulneſs (purſuant to our great Lord's general Command to all) that none (by the Enemy of the Soul's peace) might be drawn into that which would chill their Love, cool their Zeal, and cauſe them to decline therein: but that they all might go on in faithfulneſs, by knowing their Strength renewed, in a diligent waiting upon the Lord, might hold out to Death, that they may have the Crown of Life.

I have long known the Sincerity of my deceaſed Friend and Brother, being acquainted with him above Thirty Years. And loved him, for the Truth's Sake, and his diligent Service therein, and readineſs to Help Aſſiſt and Counſel the poor Widow and the Fatherleſs; and ſuch that did apply to him for the ſame.

I held a Correſpondency with him for many Years, upon the Affairs of Truth and the Sufferings of Friends for its ſake; and his Letters were grave, and ſeaſoned with that which made them Savory, and ſhewed that he writ in a ſenſe of the holy Truth, he profeſſed and ſuffered for.

What I thus Write, is principally to Commend that holy Life and Power, and thoſe Vertues, that by the Work thereof he was endued withal; and my Friend ſo far as he was worthy of Commendations, as he was by being endowed therewith.

And

And it's my Deſire, that thoſe that are yet on this Side the Grave may be Excited more and more, to Love and Obedience to the Lord, and thereby come to poſſeſs the like Chriſtian Vertues.

And through Faithfulneſs be fruitful in Holineſs, and therein continue unto Death, and be a follower of our deceaſed Friend as he followed Chriſt.

Then tho' we continue here many Days, or few, we all ſhall be bleſſed; for the Righteous are bleſſed in their Death, and their Souls are in the Hand of God, and ſhall be in Peace with him for ever.

So with what our Friend and Brother ſaid, a little before his Departure, I ſhall conclude; viz. *By Reaſon of Age, it is not likely I ſhould continue Long with Friends here.* But (ſaid he) *Be you Faithful, as I have been, and you will have the ſame Reward as I am like to have, and be you Followers of Chriſt as you have had me for an Example, for I have been true to what the Lord committed to my Charge.*

He departed this Life, the 23d of the 2d Month, 1710. and was Buried at *Abington* the 26th.

London, the 15th of the 5th Month, 1710.

JOHN FEILD.

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of

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